

By C. Emanuel Carlson  
Executive Director  
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"Lord, teach us to pray."  
On July 3, 1776, the day after the text of the Declaration of Independence had been agreed upon, John Adams wrote a letter to his wife, Abigail. He assumed that July 2 would be the anniversary of independence.

"It ought to be commemorated as the day of deliverance, by sol-

emn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations from one end of this continent to the other, from this time forever more."

Back of such boisterous rededication to God were the long conferences needed to get the several colonies to agree to a course of action. It was also a breakthrough in which many people rose above their party differences and put

their energies into a concerted war against the motherland and against her "duly constituted authorities."

In the enthusiasm of those days the founding fathers had agreed to some strong and clear language. Those ideas have been embossed before the eyes of every generation since then, both to challenge and to embarrass. Listen!

"We hold these truths to be self-evident, that all men are created (Continued On Page 2)

## The Baptist Record

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### MISSIONERS RETURN TO LEBANON

RIDGECREST, N. C. (BP)—All nine Southern Baptist missionaries evacuated from Lebanon during the Middle East war are now back at work.

The announcement was made in a special report on missionaries in the Middle East crisis given by John D. Hughey during the annual Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly.

Hughey is secretary for Europe and the Middle East, Southern Baptist Foreign Mission Board, Richmond, Va.

"The only Americans allowed to remain in Yemen were four Southern Baptist missionaries," said Hughey. They are Dr. and Mrs. James M. Young Jr., of Ruston, La.; Miss Jean Potter of Johnson City, Tenn.; and Miss Maria Luisa Hidalgo.

The audience of 1,800 heard Hughey say that the attitude of Southern Baptists to the Arab people was best expressed by Cynthia, the six-year-old daughter of Jordan missionary Wayne Fuller when she told that she and her parents and other missionaries were to be evacuated. Cynthia said, "My heart is broken in the middle if I can't live in Jordan."

"The foundation, and all phases of Baptist life are indeed fortunate in his acceptance of the position," said Storer following Berry's election.

Berry had earlier told the executive committee of the SBC Foundation, "It will be my purpose to expand the excellent program of the Southern Baptist Foundation to the fullest possible financial undergirding of all our Baptist causes."

"It will be an opportunity," (Continued On Page 2)

### RELIGIOUS LIBERTY DELAYED IN SPAIN

By Josef Nordenhaug

Evangelical Christians in Spain are deeply disappointed in the draft of the "Law Concerning Religious Liberty" now awaiting action by the Spanish Cortes (Parliament) early in July.

Their hopes had been raised by several recent events which seemed to indicate a better understanding of religious liberty.

The Second Vatican Council had made clear that religious liberty is the God-given right of every person, and that this liberty cannot be either granted or denied by human authority. A new spirit was evident among many Roman Catholic leaders in Spain.

On New Year's eve last year Chief of State Generalissimo Franco broadcast a message to the Spanish people in which he announced a new day of religious liberty for all the people of Spain.

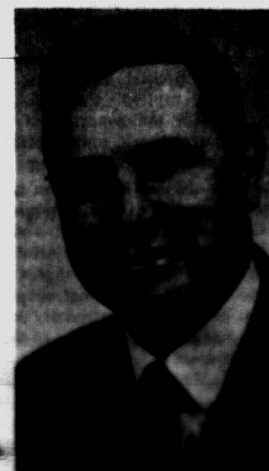
A judicial committee in Madrid spent months in drafting a new law concerning non-Catholic religious associations. The draft fell far short of giving them equal recognition with the Roman Catholic Church, but evangelical leaders considered it a step forward.

The "Committee of Defense" organized by the Evangelicals had for several years worked for religious

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READY AUGUST 14-18

### Gulfshore Bible Conference



Dr. Joe H. Tuttle



Dr. Malcolm Tolbert

The seventh annual Gulfshore Bible Conference will be held the week of Aug. 14-18, it has been announced by Dr. Chester L. Quarles, director.

Dr. Malcolm Tolbert, associate professor of New Testament, New Orleans Baptist Seminary, will teach the book of Luke which is January 1968 Bible Study book.

Dr. Joe H. Tuttle, pastor of Calvary Baptist Church in Jackson, will lead the Old Testament studies from the Book of Micah.

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New Testament Studies, featuring Paul's missionary journeys, will be led by Dr. W. C. Foster, pastor of the First Baptist Church of

Clinton as the latter organized the new congregation as a mission. He assisted in the growth which led to the mission being constituted as a church. He had held pastorates in Biloxi, Meridian, McComb, Vicksburg and Brookhaven during a long period in the ministry. He was a veteran of World War I.

Survivors include his wife, Mrs. Ada Brister Boyd of Clinton; a son, Rev. Jesse L. (Continued On Page 2)



Rev. J. L. Boyd

### J. L. Boyd, Veteran Baptist Leader, Dies

Rev. J. L. Boyd, 86, well known Mississippi Baptist leader for many years, died Saturday of last week at a hospital in Jackson following a brief illness.

Funeral services were conducted on Monday at the Morrison Heights Baptist Church in Clinton. Conducting the service was Rev. Charles Gentry, pastor, assisted by Dr. Russell M. McIntire, pastor of First Baptist Church of Clinton.

Interment was in the Clinton cemetery.

Mr. Boyd, since his retirement from the active pastorate, was active in the preserving of Mississippi Baptist history and for several years was executive director of the Mississippi Baptist Historical Commission.

He was also a charter member of the Historical Society of the Southern Baptist Convention and was a member of the Mississippi Committee that prepared the state's section of the Encyclopedia of Southern Baptists.

A resident of Clinton since he retired from active ministry, he was a charter member of the Morrison Heights Baptist Church which he joined with a group from the First Baptist Church of

### House Bill Bans Flag Mutilation

WASHINGTON (BP)—The U. S. House of Representatives has passed with an overwhelming majority and sent to the Senate a measure that would make it a federal crime to desecrate the United States flag.

Angered by recent flag-burning incidents, the House voted 385 to 18 to make it a federal offense punishable by a \$1000 fine or a year in prison to "cast contempt" upon the flag "by publicly mutilating, defacing, defiling, or burning the same."

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"... He is my refuge and my fortress: my God, in him will I trust." Psalm 91:2. 530 Southern Baptist Chaplains lead those in the military to look to God as their strength and refuge. Sgt. George Peterson and Chaplain Ira G. Moss are able to hold high our flag because of our trust in God.

### NATIVE MISSISSIPPIAN

## Kendall Berry Is Elected To SBC Foundation's Top Post

NASHVILLE (BP)—Kendall Berry, prominent Baptist businessman and banker from Blytheville, Ark., has been named executive secretary-treasurer of the Southern Baptist Foundation, effective Aug. 1.

Berry will succeed J. W. Storer, who retires Aug. 1 after 10½ years as head of the foundation, which invests reserves, endowments and trusts for agencies of the Southern Baptist Convention.

Berry is a director for three banks, director of the Arkansas-Missouri Power Co., vice chairman and director of the Blytheville (Ark.) Warehouse Co.

A deacon for 22 years, active in denominational affairs, Berry was chairman of the Southern Baptist Convention Executive Committee, 1960-66. He currently is chairman of the finance committee for the Southwestern Baptist Theological Seminary board of trustees.

Storer, who had announced plans on March 16 to retire when a successor could be named, said he was delighted over Berry's election, and added that he has "all the qualities this position needs."

When asked about his future plans, Storer said that at least for the present, he and Mrs. Storer will continue to reside in Nashville at the Windsor Towers, 4215 Harding Road.

Storer for 25 years was pastor of the First Baptist Church of Tulsa, Okla., before heading the foundation in 1956. "Perhaps a bit of relief from labor will do me good," the 82-year-old Storer added.

### NO PAPER NEXT WEEK

There will not be an issue of the Baptist Record published next week. The next issue will appear July 13 so our readers are asked to watch for their copies at that time.

### Teenagers And Alcohol

By J. Clark Hensley  
Executive Director  
Christian Action Commission  
Four years ago J. Edgar Hoover stated, "The greatest single factor in the rapid rise of juvenile delinquency and crime is drinking on the part of parents and teenagers." (American Issue, Feb. 1963)

Research Findings  
At Mississippi State University one conclusion made from a study of teenage drinking by the Social Science Research Center was: "The data supported the supposition that

the importance of religion to a student was significantly related to his behavior toward alcohol. Students who regarded religion an important aspect of their lives appeared to de-emphasize the use of alcohol. Also, those students who participated frequently in church activities tended to be abstainers while student drinkers tended to be infrequent church attenders. Further findings indicated that abstainers preferred the churches with an opposed or mixed policy toward alcohol while the majority of student drinkers preferred churches that did not oppose alcohol. Finally, homes where religion was emphasized tended to be homes with abstaining students."

Another statement from this study reads: "Although no attempt was made to study the deviant teenage drinker, there was evidence that drinking increased when social controls weakened. There was, for example, a larger incidence of male than female drinking, which indicates that girls were more effectively controlled than boys. The lack of social control and increase of drinking was brought out further by the statistic that approximately 45% of the drinkers did not know their parents' attitude toward their drinking." (Continued On Page 3)

### Suit Filed To Stop Stamp Issue

WASHINGTON, D. C. (C-SNS)—Suit was filed here June 20 against Postmaster General Lawrence F. O'Brien to prevent the issuance by the United States Post Office Department of the 1967 Madonna, Child, and Missal stamp for use in the Christmas season.

Plaintiffs in the case are Americans United for Separation of Church and State and several of the organization's top executives, including Executive Director Glenn L. Archer and Associate Director C. Stanley Lowell.

This year's CHRISTMAS stamp is the same as the 1966 (Continued on Page 3)



# Patriotic Prayer Should Prevail During 1967

(Continued from Page 1)

equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. . . .

A hundred ninety years later that small group of leaders has become a nation of 190 million. How do we respond now to Adams' call to "solemn acts of devotion to God Almighty?" How shall we pray on July 4, 1967, so as to pray in earnest and not in mockery?

At this season thoughtful Christians face several soul-searching questions. For instance:

Are guns, bombs, bonfires, etc., whether real or make-believe, a background of music that brings forth true responsiveness to God? Are there different kinds of patriotism and different kinds of prayer to match each?

Are those "self-evident" truths universal truths that are applicable to "all men"? Is "self-determination" of God? Do Americans now believe in "self-determination"? Are those "self-evident" truths so valid that God's de-

voted people must apply their implications in both church and state? Is equality a distinctive prophetic ministry of mean in the life of the church?

Our generation is in spiritual need. We are part of a nation in need of guidance. July 4th is a time to say, **Lord, teach us to pray. . . .**

History has no shortage of the prayers and sermons formulated in times of national crises. They are of several kinds, with no end of variety in both intent and language. Before and after 1776 the clergy were very vocal on the public issues. Those who now would silence preachers with reference to community and public affairs can gain no support from the age of the founders. It is useful, indeed, to reach periodically some of the ideas of those "Patriot Preachers of the American Revolution" (published in 1880, this collection contains sermons by more than a dozen notables).

**Preached at Salem**

Nathaniel Whitaker, for instance, in 1777 preached at Salem, Mass., a sermon he called "Antidote against Toryism." In it he was compelled to define what he meant by freedom. Living as he did before the idea of the "rights of man" vis-a-vis government had become clearly espoused, he uses a strange concept of "civil liberty." "Civil liberty is the freedom of bodies politic, or states." It is "the power of a civil society or state to govern itself

by its own discretion, or by laws of its own making, without being subject to any foreign direction or the imposition of any extraneous power." This civil liberty, he held, gave people "all that freedom which God designed for his rational creatures in a social state. All liberty beyond this is mere licentiousness—a liberty to sin which is the worst of slavery" (Op. cit., p. 199).

Few Americans would be satisfied now with that little freedom. The term "civil liberty" now is the caption under which individual human beings are guarded from oppression and are assured a role in society. On the other hand, Nathaniel Whitaker's idea of "civil liberty" is one to which modern U.S.A. cannot give a ready assent in the far parts of the world. It is hard for us to pray with Whitaker, for his world was too simple. But how shall we pray?

In the midst of World War II, I stood on a Sunday afternoon beside the trembling wheelchair of an elderly lady who was cruelly twisted with arthritic pains. She has two sons. That previous week both of her sons had had to report for military service, leaving their mother as a public charge in a private home. I heard that saint's prayers that God would watch over her sons; and I shared her assurance that God had also heard. She did not pray that her sons should have preferential treatment, that they should be spared induction, or battle, or suffering. For her it was enough to know that "God

would be with them."

Her mind was not complicated with information about the goals of statecraft. The relationship of war to economic resources and standards of living did not enter her petition. She had no concerns about the "power vacuums" in the world, or about the watersheds of history as they are shaped by military exploits. For her, she saw no nations in the making nor in the breaking. All that was a world beyond her, but she prayed for her boys, and was answered.

There are times and places in life in which all join in the experience of simple trust. It is not a selfish prayer, it is faith at work. It is a simple personal desire. But how shall we pray for the large complex world out yonder, the world into which those boys had to go and fight?

Every war has also had its prayers for the victory of "our righteous cause." All wars tend to become "religious wars." I do not mean that they necessarily pit one religion against another, for wars have room for all the friends of "the cause." Rather, I mean that a war demands "ultimate loyalty," and has no room for those whose religion stands apart or stands in the way of "patriotism."

The cause is usually the cause of national victory. The philosophic and the theoretic results are reserved for future analysis. For a "state church" to invoke providence in behalf of the nation's arms may be called normative. It remains to be shown, how-

ever, that established churches are either more or less zealous in their prayers for military success than are the free churches.

Within the mature memories of 1967 are the recollections of prayers against "the Huns" and against "the Japs," prayers that expressed the animosities of one nation for another and assumed that these expressions were well-pleasing to God. "Do not I hate them, O Lord, that hate thee. . . I hate them with a perfect hate," said King David of old. The "amens" have resounded through the centuries.

**Should Read Declaration**

In praying providential care for our nation in 1967 we do well to read again the Declaration of Independence, and in the process to rethink "the cause" that God can bless. "Created equal," "unalienable rights," "life, liberty and the pursuit of happiness," "just powers," "consent of the governed," — these are phrases that are full of vision and hope for mankind. Many Americans are praying for this cause to begin at home, and that it be our guide abroad. Clergymen and laity alike can well find inspiration for prayers by reflecting on the needs and aspirations of mankind.

Our day also needs a word of warning. Prayer comes by the Spirit of God, not by constitutional formulas, by government policy, nor by legislative timing, form, or substance. When the nation is in special need there is a strong temptation to assume that the powers of government can be

effective in calling people to prayer. The stubborn recurrence of prayer as a "constitutional issue" is a clear warning of how near at hand is state religion in a time of crisis.

The request by those early Christian disciples was "Lord, teach us to pray. . . ." and there is no political unit, federal, state, or local, that can be substituted for their address, "Lord."

National crisis come at various times, and from various reasons. Back in 1832 Senator Henry Clay was fearful of the "Asiatic cholera" and proposed a resolution to appoint a joint committee of Congress to request the President to recommend a day "of public humiliation, prayer and fasting." He wanted "fervent supplications to Almighty God" that "He will avert from (this nation) the Asiatic scourge." But Senator Clay was no model churchman. His honesty required him to explain, "I am a member of no religious sect. I am not a professor of religion." He said he respected the religion of his father, so he now sponsored a resolution for prayer! How typical! Those who know religion simply as heritage may well move in its favor through government. Clay's resolution lost, for some dared to vote against "God."

The prayers and commitments that are suitable expressions for the "people of God" have a number of characteristics.

Patriotic prayers are prayers that open unto the future

with faith and confidence in an almighty and a righteous heavenly father. They are not in substance nor in aspiration the transmitting of appreciations for the past. They are rather the equivalent confrontation with our own situation.

The patriotic prayers of the people of God encompass the world with its diversity of peoples and problems. We may not know all the answers but we can go out in divine empathy to all mankind, and through mankind to relieve the waiting, groaning universe that awaits the showing of the sons of God.

The patriotic prayer gets past the "give me" desire to exploit the world to the larger opportunity of giving something to meet the needs of others. The crisis is an occasion not for panic but for involvement in service.

In the last analysis, devotion and prayer consist in responsiveness to God; and God desires not only the response of trust and dependence but also the response called responsibility for action in the life that is given. In prayer we say "yes" to God. That "yes" is said in the midst of the world and its needs.

Thoughtful Christians who pray on July 4, 1967, may have less need of firecrackers than they have had for many years. What is really involved is a clearer awareness of both individual and group motives, a sense of what is worthwhile, and a deep desire to be useful in the ageless purposes of God as they touch our contemporary scene.

## BEST Takes No Stand On Federal Aid

NASHVILLE (BP) — The Baptist Education Study Task second national conference ended here without taking a definite stand for or against federal aid to Baptist colleges and universities.

Dozens of conference participants, however, stood to express their personal views during a two-hour session on financing Christian higher education, but there seemed to be no consensus among the entire 300 participants or the six small groups on financing in answer to the federal aid question.

Said Erwin L. McDonald, recorder for the two sections and six small groups on financing in his report to the full conference: "There seemed to be a growing feeling that we ought not to decide what we're going to accept or reject."

Significantly, the six small groups deleted from a paper outlining the possible solutions to financial problems an item which offered three possible solutions to the federal aid question.

They chopped from the report all three of these alternatives: "(a) Flatly and positively reject all federal aid, OR (b) Outline some conditions under which federal aid may be taken such as for science and other secular oriented subject or (c) Permit colleges to accept federal aid and provided no effort was made to control the college."

Instead of these statements, one of the six groups said that "the decision as to what kinds of federal funds, if any, are to be accepted by a college should be left to its boards of trustees."

Generally, all six groups on financing higher education seemed to agree, for all approved as a statement of principle: "The trustees of a college should exercise responsibility in matters of policy and control in keeping with the terms of the charter" and the purposes of the institutions.

One group even strengthened the statement by saying that the trustees should respect the views of the convention, but should be "protected from undue directives and pressures."

Two of the six groups, however, voted 18 to 12 in a hotly debated session to approve a statement saying: "Baptists have traditionally stood for freedom on conscience and religious liberty. From this principle has come the emphasis of freedom of worship, the separation of church and state, and opposition to the use of the taxing power of the state to compel an individual

port any church or religion.

"Therefore," the statement continued, "it is the sacred duty of the college, its trustees and the sponsoring body to preserve the principles of religious liberty in all college funding activity."

Another group, in an unofficial poll, voted unanimously to favor research grants and federal loans, and voted 12 to one in favor of outright government grants. "All agreed that the trustees should decide whether or not grants and loans are to be accepted," said McDonald's report.

Whether or not the actions of the six groups on financing were for or against federal aid was not completely clear.

"There still are many different schools of thought among us, ranging from those who regard 'separation of church and state' in its strict construction as a Baptist tenet of faith, to those who see no threat to religious liberty in the acceptance of federal aid," said McDonald, editor of the Arkansas Baptist News-magazine, in his report to the conference.

There obviously was general agreement that more financial support for Baptist schools is one of the most critical problems facing the schools, and that several things are needed as part of the myriad of solutions to the problem.

First on the list was the need for a definition of the purposes and philosophy of Christian higher education, and better interpretation to the Baptist constituency of the nature and the cost of Christian higher education.

Also suggested was a national colloquium to find solutions to the financing crisis. It was suggested that the Education Commission of the Southern Baptist Convention sponsor such a colloquium.

**Suggestions Made**

Several other suggestions were made, including limiting most Baptist colleges to undergraduate work because of the high cost of graduate education, proper financing of existing colleges before establishment of new Baptist colleges, and adequate support for higher education from denominational sources.

Four of the six groups on financing deleted as a possible solution an item which said Baptists should "frankly recognize that Christian higher education is as important as the BEST Findings Committee to recommend that a special offering be established to aid Christian higher education, and that the offering be promoted just as well as special offerings for home and foreign missions.

"Special offerings don't hurt the Cooperative Program," said Tom Neely of North Greenville Junior College, Tigerville, S. C. "We have special offerings for everything except education, and this says that education just isn't important."

Lloyd Simmons, president of California Baptist College, Riverside, agreed, Simmons also criticized the report of the financing sections for not including this.

Simmons strongly opposed federal aid to Baptist schools and any violation of the traditional Baptist view of separation of church and state. "We no longer have separation of church and state," he charged. "We have the rape of the First Amendment, and an undeclared establishment of religion."

He was critical of those who claim there is no attempt by the government to exert controls over schools that accept federal aid, saying that tax support could eventually bring such a control as to change the very nature of Baptist schools.

Gordon Blackwell, president of Furman University in Greenville, S. C., however, disagreed. "We've been accepting various types of federal aid at Furman and we've never found any undesirable federal controls," he said.

John Hamrick, president of the new Baptist College of Charleston, S. C., said that if Baptists don't take federal aid, there still will be "an establishment of religion" because federal aid is going to other religious schools and to public schools that are teaching secularism and agnosticism.

"We've said here that aid to students is all right," Hamrick said. "The college exists for the student. If a college gets funds for a library, it is helping the student." Hamrick added he was concerned that Christian witness in higher education will survive.

The meeting closed with an address by Charles Trentham, pastor of First Baptist Church, Knoxville, Tenn., who said Baptists are entering into a new kind of society that is changing rapidly.

"We look on the gloomy side of things, and wish for the good old days that really weren't too good," he said. "But these could be golden days ahead for the church-related school," adding that church schools have an opportunity to enter into this new society and make a real contribution if they will quit hanging onto the past.

"It is far more Christian," he said "to try to meet the needs of society than to be harnessed to the past," he concluded.

Charles G. Dobbins, executive secretary of the American Council on Higher Education in Washington, D. C., said "If Baptist schools refuse to accept federal loans and grants, they are likely to decline in financial strength while millions of Baptist lay dollars are spent to support and build quality to other institutions."

Dobbins, an active Baptist himself, said that while he had great respect for the views of those who oppose

acceptance of federal funds for Baptist institutions, he personally could not agree.

"We do not quarrel with the use of tax dollars by the federal government to protect our lives and property in time of war, to build safer highways for our cars, or to safeguard our health and find solutions to disease," he declared.

"Private higher education," Dobbins added, "performs a public service second to none, and deserves support from tax dollars." He predicted that sometime in the future, the federal government will provide general support for higher education.

"In whatever form, however, it is clear that the federal government will continue and expand its appropriations in support of higher education," Dobbins said. "This is a fact of life. There will be no turning back."

He qualified his statements, however, by saying he did not feel federal aid is the ideal solution. "I would like nothing better than to see a way for private colleges of all kinds to make their way without the necessity for state or federal assistance."

NASHVILLE (BP) — A Texas Baptist educator issued a plea here for permission for Baptist school trustees to accept federal aid, but a retired Baptist editor from Texas argued that such would be unconstitutional, unfair, and simply "not right."

The differing viewpoints on the question of federal aid to Baptist schools came during the second national conference here as part of the two-year Baptist Education Study Task (BEST).

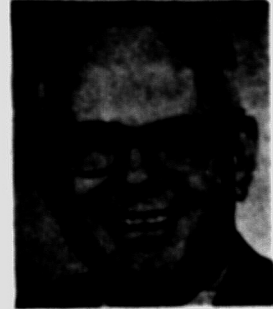
Abner V. McCall, president of Baylor University in Waco, Tex., argued for federal aid, saying Baptist schools cannot long continue to operate effectively without it.

E. S. James, retired editor of the Baptist Standard in Dallas, replied that it is wrong for the government to aid church work, and Baptists have no right to be wrong.

Still another speaker on the same program, C. Emanuel Carlson of the Baptist Joint Committee on Public Affairs in Washington, said that the question of financing should be determined primarily on the basis of the purpose of the institution.

If the purpose of the school is to serve church members by training church workers and leaders, it ought to be self-supporting, Carlson said.

Dobbins, an active Baptist himself, said that while he had great respect for the views of those who oppose



Rev. John B. Laney  
**Laney Accepts Chaplain's Post**

Rev. John B. Laney of Pascagoula will become chaplain for the Columbia Training School, in Columbia, effective July 1, according to announcement by Lloyd McGehee, superintendent.

He will succeed Rev. Miles Walsworth who resigned recently to accept a position in Louisiana.

Mr. Laney has been superintendent of missions for the Jackson County Baptist Association for the past seven years.

He is a graduate of Mississippi College, Clinton and attended Southwestern Baptist Seminary, Fort Worth, Texas.

Mr. Laney has also studied in seminars at New Orleans; Baptist Seminary and Southern Baptist Seminary, Louisville, Kentucky.

The work of the Jackson County Association has shown substantial progress during his ministry. The number of churches has grown from 30 to 35 and the number of missions from one to three.

Prior to going to Pascagoula, Mr. Laney served as superintendent of missions in several Mississippi associations, including Prentiss County, Calhoun County, Carroll, Montgomery counties, and Lafayette - Marshall counties.

**Rev. J. L. Boyd** — (Continued from Page 1)

Boyd, Jr., of Greenville, S. C., a daughter, Miss Kathryn Boyd of Alpine, Texas, two sisters, Mrs. Olivia Smith, Hollandale, and Mrs. Emma Dunaway, Anguilla; and a brother, Dewitt Boyd, Houston, Texas.

He was born on a farm in Carter's Creek community in Pike county. He received his education at Mississippi College and Southern Baptist Seminary in Louisville, Ky.

Mr. Boyd was the author of two books, "A Popular History of Baptists in Mississippi" and "A History of Baptists in America Prior to 1867."

He had written four historical sketches of more than 100 years of Baptist life in Mississippi.

### Kendall Berry . . .

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he said, "to serve the denomination as we work together toward building the foundation into a service institution for all other Southern Baptist agencies in providing investment service, writing of wills, trusts or any other financial advice for the benefit of Baptists in relation to our denomination as a whole."

The Southern Baptist Foundation is an agency of the SBC which invests and administers wills, trusts, endowments and reserves for the benefit of SBC agencies and related organizations. Total amount held and invested during 1966 was \$8.6 million.

Berry, 60, was born and reared in Prentiss, Miss. He attended the University of Mississippi, Oxford and graduated with the bachelor of journalism degree from the University of Missouri, Columbia, Mo.

He has had careers as a weekly newspaper editor, publisher, commercial printer, banker and investments expert.

Berry and his wife, Thelma, have two sons, Alan and John.

### Plans Made . . .

(Continued from Page 1)

Other laymen appointed to the committee include Manuel A. Calderon, pastor in Baranquilla, Colombia, Chester Dixon, real estate man in Chicago, Ill.; Roderick James, layman from Kingston, Jamaica; Allen Jordan of the National Baptist Convention, USA, Inc., Brooklyn, N. Y.; Alfredo Lerin of the Spanish Publishing House, El Paso, Tex., and head of Baptist laymen's work in Mexico; Jose dos Reis S. Pereira, pastor and editor from Rio de Janeiro; Carl Tiller of Washington, D. C., former president of the American Baptist Convention; Dr. Carlos de la Torre, medical doctor and pastor in Buenos Aires, Argentina; and Dr. William Volkman, M. D., Glen Ellyn, Ill.

Cooper said in Yazoo City, Miss., that attendance at the hemispheric-wide laymen's congress will be by invitation, with invitations being extended by the proper group in each country and convention responsible for men's work. The SBC Brotherhood Commission is sending invitations to Southern Baptist laymen.

Cooper said that organized teams will be offered participating in athletic events to visit and encourage men to get away from the computer.



TOSHIO KUSANAGI (left), manager of Jordan Press, Baptist publishing house in Tokyo, Japan, and Dr. Baker J. Cauleen, executive secretary of the Southern Baptist Foreign Mission Board, look at an Oriental display at Board headquarters in Richmond, Va. Mr. Kusanagi has been in the States for several months, studying English and visiting publishers. Before returning to Japan he planned brief stops in Washington, Tex., and Minneapolis, N. M., to express appreciation to the home churches of persons who participated in Baptist educational congresses in Japan last fall and in the Japan Baptist Yearly Conference in Tokyo.



# Teen-Agers And Alcohol

(Continued from Page 1)

Still another paragraph reads: "The relative ease with which adolescents can secure beverage alcohol in the communities do little in controlling a student's ability to purchase beverage alcohol. Thus, student drinkers show a disrespect and disregard for community law. One can hardly fail to conclude that such a condition is not conducive to healthy socialization in a society based upon a respect for law."

These surveys revealed that 27% of the teenagers drink and one-third of these, or 9%, have problems with drinking. In two other communities in Mississippi, surveys showed that 50-55% of the teenagers drink and 5% have drinking problems. This is thought to be the national average.

## Relationship between Drinking and Delinquency?

Now, if these attitudes are "typical," we may begin to trace a relationship pattern of drinking and delinquency. This is not to suggest that all delinquency is due to drinking alcoholic beverages as we know that theft and vandalism and many other vices often begin much earlier than the time when a youth is introduced to beverage alcohol.

However, in Chicago as far back as November 19, 1961, as reported in the Sunday American, we read comments as follows. Judge Harry G. Comerford of Boys Court: "On the basis of the cases that have appeared before me I would answer, 'Yes, teenage drinking is on the increase.' We have 15-20 disorderly cases appearing before me each day in which the underlying cause was drunkenness."

"Fred D. Hubbard, Director of the Y.M.C.A.'s program for detached workers: "Among the boys we work with, teenage drinking always has been a problem. A great deal of their delinquent activities is traced to liquor." And Captain Michael J. Delaney, Chief of Chicago Police Youth Division: "Our big problem with the gangs is in the area of weapons, sex and drinking. You have got control of the first two until the drinking factor is brought in. But teenage involvements in serious offenses, even in gang fights and much of the shooting, in many cases would not take place if the boys hadn't been drinking."

In April, 1963, in "LISTEN, Alcohol Contributes to Teen Crime," State Attorney General Stanley Mosk has stated that beer, wine, and whiskey are the major contributors to juvenile delinquency in the state of California and that more juvenile crimes have been committed under the direct or indirect influence of alcohol than by any other anti-social influence. "Since it is not as dramatic as narcotics, I am afraid that many parents are not as fully aware of alcohol's disastrous influence on their young folk as they should be," he states. Mosk also reports that 85% of the 17,000 juvenile delinquents in custody of the California Youth Authority got their start from drinking.

## Youth Seeks Answers

In an article entitled "Teen-agers Seek Answers to Drink-

ing Problems", Judy Prusnek, Ohio Scripps-Howard Bureau, reporting on a Teenage Institute on Alcohol held at the University of Toledo, recorded the young people's findings in part as follows:

"Beer is the preferred alcoholic drink among teenagers." "Most parents or schools don't give teenagers satisfactory education about drinking."

"Teenagers need to break minimum-age drinking laws to find out where they stand with alcohol."

Delegates offered the following reasons WHY THEY THINK TEENAGERS DRINK:

1. It's a status symbol among boys... a way of proving yourself.
2. It's something to do on week-ends.
3. Advertising that glamorizes social drinking doesn't help teenagers who are thinking about doing the same.

## THEY DON'T DRINK BECAUSE:

1. Deep down, your friends will really respect you more in the end. They're just afraid to show this respect in front of others.
2. I figure I can find other friends that don't feel they have to drink or smoke to find their fun.
3. In high school, girls look down on the boy known to be a big drinker.

## WHAT THEY THINK SHOULD BE DONE:

1. I plan to go to my school principal and ask that more education about alcohol be offered at my school. A lot of boys I know drink without knowing the hazards of alcohol... there's no one to tell them."
- "We want to be told the facts, not just be told not to drink."

## Alcohol and Judgment

Another factor to be considered is the effect of alcohol on the teenager in reference to judgment. In on-habituated boys and girls 14 years of age, one-third to one-half of one percent of alcohol in the blood causes impairment in all and conspicuous intoxication in more than one-half of them. This is the amount of alcohol in one-half to one can of 3.2% beer or one ordinary cocktail. (experiments of Erickson in Miles Chapter in "Alcohol - Its Effects on Man." They do not know that there is 1/2 ounce of alcohol in the average bottle of beer.

There were 52,500 traffic deaths reported in 1966. Thirty-two percent of the drivers involved in the fatal accidents were under 25 years of age. In injuries, 31.3% were under 19 years of age, for a total of 1,350,800. There were 13,100 killed under 19 years of age. In more than 50% of the fatal accidents, it is indicated that alcohol was a contributing factor. One is not to deduce that all of these drivers were young people, but a study of the statistics would bear out that perhaps 16% of the fatalities were alcohol-related with young people driving. Again a word of caution is in order as the impatience and inexperience of youth may be involved as well as other factors.

Even the experts falter after drinking as FAMILY SAFETY magazine, National



Independence Hall, Philadelphia—(Religious News Service Photo)

# Gulfshore Bible Week August 14-18

(Continued from Page 1)

secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn., and former editor of the Baptist Record.

Fon Scofield, Jr., associate secretary for visual education of the Foreign Mission Board,

Richmond, Va., will show a special missionary film each evening

Inspirational messages will be delivered by Dr. Gordon Clinard, pastor of First Baptist Church, San Angelo, Texas.

Dr. Fred Hubbs, executive secretary of the Baptist State Convention of Michigan, Detroit, will teach the Book of John.

Dr. J. Clark Hensley, Jackson, executive director of the Christian Action Commission of the Convention, will lead a discussion in "New Testament and Community Problems."

Rev. John B. Daley, pastor of First Church, Marks, will lead Bible study for Intermediates while Rev. Granville Watson, pastor of Moorhead Church, will lead Juniors.

Dan C. Hall, Jackson, music director for the State Convention Board, will lead music for the conference, with A. L. Nelson, convention board business manager, at the organ.

Several hundred pastors and their families as well as other local church and associational leaders are expected to be present.

Rev. W. T. Douglas, Convention Board assemblies manager, will be coordinator for the Juniors and Intermediates with Miss Carolyn Madison, elementary secretary for the Sunday School Department, to be Children's coordinator.

All requests for reservations should be mailed to W. T. Douglas, Gulfshore Baptist Assembly, Pass Christian, Miss. 39571.

These and other obvious facts would point any knowledgeable person to these conclusions:

1. Young people need to be taught the facts about the nature of alcohol with emphasis upon the dangers of "social drinking," "a few beers," and the "drinking driver."
2. Christian young people need to be taught pertinent Bible principles concerning alcohol... that Christ is Lord of the Christian person and this mastery includes the human body as a temple of the Holy Spirit, and nothing that is harmful to the physical body or affects moral judgment should be used by the Christian.

Then, it is hoped, that the Christian teenager, realizing that he is responsible for his "influence over his neighbor," instead of being "under the influence of beverage alcohol" or "influenced by friends" will seek to "use his influence" for Christ—and that the thinking, responsible teenager, when invited to "have a drink" will either respond with "No, thank you" or turn his glass down!

## Prayer For the United States

O GOD OUR FATHER, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time, but are not making any better use of the time we save.

We need THY help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayers, O LORD, for spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in JESUS' name. Amen.—Peter Marshall—

# House Bill Bans Flag Mutilation

(Continued from Page 1)

The action took place following an emotion-charged debate on the necessity for such legislation. Some members of the House questioned the wisdom and constitutionality of the bill. A few said it was an unwise attempt to put down dissent on the war in Vietnam.

Judiciary Committee Chairman Emanuel Celler (D., N. Y.), who had voted the bill out of committee for action on the floor, voted against the bill in the final showdown. Earlier, Celler had called it "a bad bill" and said he doubted its constitutionality.

Rep. Roy A. Taylor (D., N. C.) told the House that it was "a disappointing state of national affairs" that legislation of this type was needed but that it seemed necessary "to curb a minority group of misguided Americans who do not yet know the meaning of citizenship or patriotism."

"It is time for patriotic people to speak out," he urged, saying, "the voice of America must not be that of the pacifist, unpatriotic minority."

Rep. Benjamin Rosenthal (D., N. Y.) raised one of the lone voices against the bill, questioning its constitutionality and the ability of Congress

to legislate respect for the flag.

"Tolerance of dissent—even of irrational dissent—is at the very heart of our form of government. To compromise that tolerance — as this measure would — is to weaken that which we should strengthen," he said.

"What disturbs me more than anything else," Rosenthal continued, "is that because a couple of kids in Central Park (New York City) engaged in what seems to me a rather stupid act, the whole foundation of this nation is shaking to the point that we are spending an entire afternoon enacting a bill of this type."

Rep. John Buchanan (R., Ala.) said there is no more forceful way for the American people to speak than through an act of Congress. "This body has the right and the duty to protect our flag. In passing this resolution we are saying, we love our country, we honor our flag," he declared.

## Edwards Against Bill

On the calmer side, Rep. James H. Scheuer (D., N.Y.) said that Congress did not need "to rise to meet the bait of every irresponsible who finds a new way of making a bloody fool out of himself."

# File Stamp Suit

(Continued from Page 1)

stamp except that it will be almost twice as large. Americans United and several other organizations and individuals protested the stamp last year on the grounds that it was not only religious but actually sectarian. They alleged that both the Madonna enthroned as Queen and the Missal (a book containing all that is said or sung at Mass during the entire year), as portrayed by the stamp, are symbolic of the Roman Catholic Church. Mr. O'Brien's office at the time replied to the protests that issuance of such a stamp is not an infringement on any person's religious liberty since no one is forced to purchase or use it.

After issuance of the 1966 stamp a detailed special study entitled "Politics, Religion, and Post Office" was prepared by Gaston D. Cogdell, director of organization for Americans United. The study points out, in repudiation of the statement from the Post Office Department, that even those who chose not to pur-

chase the stamp were compelled to help indirectly to finance it. The Post Office the study shows, operates at a deficit of more than a billion dollars a year and is subsidized by the taxes of all citizens. Therefore, all citizens help pay for all stamps.

## Correction

The Baptist Record is this week calling attention to an error in the dates listed for the mission gifts of the churches carried in last week's issue on pages 6 and 7.

The period erroneously listed for the giving of the funds was Nov. 3, 1966 through May 31, 1967. It should have been Nov. 3, 1966 through May 3, 1967, which is the first six months of this Convention year.

The error is regretted and gladly corrected.

The heavens declare the glory of God; and the firmament sheweth His handiwork. Psalm 19:1.

## Laymen And Leaders Music Week - Gulfshore Baptist Assembly, Pass Christian, Miss. August 7 - 12, 1967

### A WEEK OF INSPIRATION, TRAINING, AND RECREATION FOR THE ENTIRE FAMILY

Realizing that the adults who attend will want to bring their children with them, provisions have been made for all ages.

As always the excellent facilities of the Children's Building will be available for all ages through primaries. Activities are planned for the untrained music workers as well as the trained.

Special conference on Monday afternoon at 2:00 P.M. for associational music leaders. The program begins with the evening meal on Monday and closes Saturday after breakfast.

### RESERVATION INFORMATION

To secure your place at Gulfshore, send a reservation fee with your name and address to Gulfshore Baptist Assembly, Pass Christian, Miss. The reservation fee for children under age nine is fifty cents; for those nine and older the fee is \$1.00.

### ASSEMBLY CHARGES

All housing accommodations are air-conditioned. Charges are per person per day and include room, meals, and entertainment. Single rooms, with bath, on hall, \$4.00. Rooms with private bath, \$6.00 with two occupants, \$8.00 with three, and \$10.00 with four.

### RECREATION

Swimming, swimming, tennis, tennis, basketball, and other sports are available for all ages.


### Conferences

MUSIC DIRECTORS (Volunteer & Ministers Music)	CHILDREN CHOIR WORKERS (Beginning & Advance)	JUNIORS	LAYMEN
Song Leading Worship Service Planning Radio & T. V. Music Reading Music Administration Pedagogy (Choral)	Beginner Leadership Primary Leadership Junior Leadership Combined Leadership (Demonstration & Observation) Discussion: Ideas Exchanged—Children's Music Leadership	Music Reading Song Leading Rehearsals Worship	Music in Evangelism Hymnology Music in the Bible Also Classes for Instrumentalists


### Seminars In The Evenings

- Discussions
- "Problems We Face In An Organized Music Ministry"
- "Problems We Face In A Beginning Music Ministry"
- Also "Music Administration" (Enrollment, Budget, Planning, Staff Relations, Handouts)


### Clinicians




Connie Hauk  
Bossier City, La.




R. Paul Green  
Houston Bapt. College



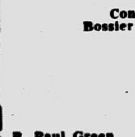
Clifford Holcomb  
Nashville, Tenn.



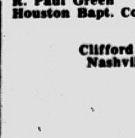
Marie Newton  
Atlanta, Ga.



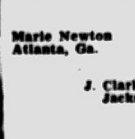
J. Clark Hensley  
Jackson, Miss.



Dawn Gandy  
Jackson, Miss.



Jimmy Jones  
Jackson, Miss.



Kenneth Feltus  
Gainesville, Tex.



## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi  
JOE T. ODLE, Editor

### GUEST EDITORIAL

## Southern Baptist Opinion

C. R. Daley in Western Recorder (Ky.)

Southern Baptists are learning more and more about each other. Through modern survey-taking methods, the research and statistics department of the Sunday School Board is making us more and more aware of how we feel about many matters. Most of these surveys are taken at the Southern Baptist Convention, the largest gathering of Baptists. Surveys at Miami Beach this year reveal some interesting and some surprising information.

For example, men outnumbered women as convention messengers by two to one. The largest age group attending the convention was 40-44, with the ages 35-39 and 45-49 coming in second and third.

This year three out of every four messengers came to Miami by automobile, and 75% brought family members with them. This bears out the impression that it was a family convention, with vacations combined with the convention. Most of the other messengers, about 25%, came by airplane, and this percentage will increase every year. The train, once the favorite mode of transportation, brought only 216 of 4,654 messengers polled, and only 53 came by bus.

One out of every five messengers was attending the convention for the first time, and 75% said they would leave for home before the Friday night final session.

The messengers chose the first week in June as their favorite week for the convention. This was surprising, at least to this observer, who had thought a later date in June would be the people's choice. The second week in June was the second choice, and the last week in May the third choice.

Almost half of the messengers like the present arrangement of starting the convention on Tuesday, and ending on Friday. One-fourth of those asked would like to begin on Wednesday or Thursday and go through the following Sunday or Monday.

Another opinion sample taken at one of the exhibit booths revealed some interesting views of Southern

Baptists. Golf was given as the favorite form of recreation, with fishing and hunting coming in second. Three out of every four asked thought the churches should get involved in the recreation and leisure activities of their members.

On more serious matters, the messengers gave some clue to Baptist popular opinion on several current issues. Asked if Baptist colleges should accept outright grants from the government, 50% said "no," not under any circumstances. But 33% said "yes" to this question, though some of these qualified their affirmative answers. This is a surprising number in support of government grants for Baptist schools, and reflects a rapid trend in this direction. Only a few years ago, probably not 5% would have expressed such a viewpoint. The percentage was about the same in response to another question on Baptist higher education. A little more than 50% said we should close Baptist schools rather than accept federal aid, but 33% disagreed with this position.

Two out of every three asked said Southern Baptists should not explore the possibility of membership in the National Council of Churches. One out of every four thought we should explore such a possibility, and this is a higher percentage in the affirmative than would have been the case only several years ago.

On the current question of personal evangelism or social action, 50% felt that Baptists could meet today's problems adequately with a strong emphasis on personal evangelism, while 25% disagreed. On a similar question 25% said we should stick to religion and not concern ourselves with social and economic problems, while three-fourths strongly or mildly disagreed. More than one-half of those asked said church leaders should not participate in civil rights demonstrations. But to the statement, "the church has no business becoming involved in civil rights movements," more than one-half disagreed.

These last two matters of federal subsidy for Baptist higher education and involvement in social and economic issues are burning questions for Baptists today. The answers given in Miami this year indicate a growing sentiment for accepting government aid for our schools, and also a growing number of Baptists who feel an involvement in social and economic problems must be added to the strong traditional emphasis on personal evangelism.

Baptist opinion in 1967 is important and interesting. It will be more interesting to see what answers are given to the same questions five years from now.

### KEEP IT SAFE AND SANE



### Spirit of Freedom

By Dr. Paul M. Stevens

A famous historical novelist called one of her last books, "The Curtain Rises." It was the story of the struggles and victories that make up the history of England. The last paragraph began, "Now the curtain rises."

What a strange way to end! Surely it would have been better to end, "Now the curtain falls." But the author's purpose was to say to her readers, "This is your heritage, your history. Now you are on stage. This is your hour. The curtain rises for you."

To recount the history of our nation is to marvel at the providence of God. What nation has been so blessed with freedom, and an aggressive, courageous people? No generation ever had a greater heritage than we enjoy today.

This freedom we enjoy is all in all. If this be preserved, everything will be preserved, but if lost, all will be lost. Freedom is an indivisible word. If we want to enjoy it, we must be prepared to extend it beyond ourselves.

But what of tomorrow? That depends on those of us who are now on stage. History should teach us that no nation is blessed for its own sake. God cares for all the nations of the world, and His blessings upon America are for the purpose of using her to bless the world.

Men are dying today and have in generations past, not only for the love of liberty but for a thorough knowledge of the rights of all mankind.

The spirit of freedom is a spirit which seeks to understand the minds and hearts of others; a spirit which weighs its own interests alongside others — without bias. The spirit of freedom is the spirit of Him who nearly 2,000 years ago taught mankind that lesson it has never learned—but can't forget—that there is a Kingdom where the least shall be heard and considered side by side with the greatest.

All nations now—not just individuals, but all nations free or not, small or great—stand before the judgment of God. The Creator of the nations of the earth will judge us for the use or misuse of our resources, our social evils or civic righteousness, our spiritual devotion or our hypocrisy.

The greatest strength of America is not in her wealth or armies or legislative and executive power. Her greatest strength is in a man or



## New Books

**DOES ANYONE HERE KNOW GOD?** by Gladys M. Hunt (Zondervan, 224 pp., \$4.95)

This book consists of stories of women who do now know God, but for many of them, did not have a personal experience with Him until their womanhood. But meeting Him and responding to His love meant for each a creative revolution that changed the face of their world. As these women have shared their innermost convictions and discoveries, it is apparent that God is real, dependable, loving and caring. These women include Colleen Townsend Evans, Hollywood star; Jane Stuart Smith, opera singer; Betty Carlson, writer; and others.

**TEACHING THE BIBLE WITH GAMES** by Don Fay (Standard, 96 pp., paper \$1.95) The author seeks to make

a woman such as you. A person of freedom who loves God, in whose home an altar is built to God, a man or a woman of valor who holds a dynamic faith in God.

The curtain rises. You are now on the stage. Will our nation continue in its strength in your day? The answer is in your hands. And it is first a spiritual answer. For, to paraphrase Lincoln, the primary question is not, "Is God on our side?" The primary question is, "Are you on God's side?"

learning fun through a recreation program that will not only entertain and relax, but will teach Bible facts at the same time. Fifty-four games are given under the topics, how to use the Bible, teach scripture memorization, Bible facts, and preschool children. It also has a section on planning parties for all age groups. This book is designed to create and develop a better motivation of love for God.

**A CHURCH WITHOUT GOD** by Ernest Harrison (J. P. Lippincott, 149 pp., paper \$1.95)

A clear presentation of the new "God is Dead" theology. The author accepts this theology, and rejects the supernatural in the Bible and in the Christian faith. The book appears to be a clear presentation of the meaning of a Christianity without God, or a divine Christ. The book's arguments will be utterly rejected by most Christians but it does reveal what some modern theologians are thinking.

**SETTING MEN FREE** by Bruce Larson (Zondervan, 128 pp., \$2.95)

This is a book for people in the twentieth century world who will take Christianity seriously. Insisting on personal commitment to the Gospel of Christ and renewal within the church, the author probes deeply for the mark that distinguishes the new testament Church. He maintains that a



Sending your child to college is like sending your clothes to the laundry — you get back what you sent—but you don't always recognize it.

"All of us who are mature feel that the historic principles of behavior and morality — of things that we believe in — are being lost, not because young people can't believe in them, but because there is no language for translating them into contemporary terms," says Dr. Edwin H. Land, chairman of the Polaroid Corporation, in hearings of the Senate Commerce Committee on the future of educational television.

"The search for ways to tell young people what we know as we grow older — the permanent, wonderful things about life — will be one of the great functions of this non-commercial (TV) system. We are losing this generation. We all know that. We need a way to get them back, a way of making America, on the one hand, into a new and fresh society, but, on the other hand, of making that new and fresh society a continuation of what we have always wanted America to be. We are not doing that now."

A Colorado educator asserted a corollary idea recently: "We are living with a great moral crisis, and the restraints of long standing values have been loosened. The result is insecurity and for many a search for something around which to build new ideals," said Stephen Romine, dean of the School of Education at the University of Colorado.

Dr. Romine said youth especially "are caught up in this period of questioning and questing. They are idealists in many ways," he noted, "but they are not blind to the denial of stated ethics in the behavior of people around them, and those of us who are older, too, feel some of the same fear and frustration. Upheavals and protests are noted across the world. Automation displaces people in some jobs and they are deeply and understandably concerned. On many college campuses the loud cry against impersonality is heard. Teachers strike or threaten to do so. Young people and old picket to protest

concerned and aroused laity can communicate to troubled minds and a complex world the central thrust of Jesus' words. 'All the Son shall make you free, you shall be free indeed.'"

### GUEST EDITORIAL

## This Thing Called Happiness

By H. H. McGinty in Word And Way (Mo.)

There is one thing that we all desire, and that one thing is happiness. The aim and object of every human being is to be happy. Perhaps not every person will admit as much on the instant. However, he would be a rare individual who, after pausing to give reasonable consideration to the question, would not be ready to confess that the goal of his hopes and aims could be concisely summed up thus: "I want to be happy."

How to attain that universally desirable state is quite another thing. Here opinion and method will differ widely. Possibly a majority would hold that happiness is to be attained by the accumulation of wealth; others, by acquiring position and power; and some again would pin their faith on the freedom and opportunity to live at ease, without work or responsibility, and in pleasant, wholesome environment, as the surest and best way to make themselves happy. Even after he has finally decided on what he considers the best means to reach that something he calls happiness, the searcher is not always quite clear as to what it actually is that he is pursuing. What, after all, does it mean to be happy?

The writer, being much interested in this question as other people are, turned to his old-time dictionary to see what it had to say. He found that the definition of the word occupied a full column. It concluded with this startling statement: "But only he is truly happy who has made his peace with God." What an extraordinary definition to find in a dictionary! But what a beautiful one! And how true it proves, on examination. For that statement, in complete accord with the Scriptures, is fully borne out and amplified in Christian experience.

The cold truth is that happiness is spiritual. It is not a material condition at all. Its very name joyously betokens something altogether above and apart from mundane physicality and the fictitious pleasures of the senses. This being so, we are convinced, as was our discerning lexicographer that "only he is happy who has made his peace with God."—The Word and Way.

★ ★ ★  
The knowledge of God is very far from the love of Him. — Blaise Pascal.

Force may subdue, but love gains, and he who forges first wins the laurel. — William Penn.

Many waters cannot quench love, neither can the floods drown it. — Song of Solomon 8:6.

### IN ROME

## HEARING BRINGS HOPE

By Marylu Moore  
Missionary to Italy

Much has been said in past years of the difficulty of giving an evangelical Christian witness in Roman Catholic strongholds. Now times are changing. Every day unexpected opportunities arise and seeds are sown.

One of the oldest members of Centocelle Baptist Church, Rome, Italy, gave this testimony at midweek prayer meeting:

"When we feel the weight of many years on our shoulders, we cannot expect our poor bodies to be as they were in earlier days," he began, with humility, wisdom, and humor acquired in more than 80 years. "My hearing has become poor."

"One day I read an advertisement—a remedy for deafness—with an address on Via Veneto. Though I know little of the city I searched out the store. I cannot hide that I felt like a fish out of water.

"The general consultant, a young woman gifted with angelic goodness, examined me carefully, confirmed that I needed a hearing aid, and told me what it would cost.

"My dear young lady," I replied, "I could not possibly bear such an expense! I am

as poor as a Franciscan monk. I am sorry to have to remain with my condition, because when I help my pastor in preaching of the gospel I cannot answer well those who ask me questions about my religion. It is hard for me to hear their questions clearly."

"She looked at me, surprised. 'Are you an evangelist?' she asked.

"I am," I answered. "I am a Baptist."

"Do you baptize by immersion as John the Baptist did?"

"Exactly," I replied.

"She called the other clerks, and we talked of my faith. Then she said: 'We too are interested in these ideas. I want to give you a hearing aid. In return, I ask that you remember me in your prayers.'

"You are my comforting angel," I thanked her.

Then, with tears in eyes and voice, the old man lifted his hand and showed the group in the church a small hearing aid. "Now, 15 days later, I have been to pick up my hearing aid," he said. "I hold it here in my hand. With it I was able to sit where I pleased and still hear my pastor's words tonight."

"Now I shall be able to hear the questions clearly when people ask me about my religion."

I wanted to tell you these things to show you the results of prayer: a miracle of healing for me and, perhaps, a new hope in the heart of my benefactor."



IT WAS CUSTOMARY FOR THE DEACONS TO SIT ON THE FRONT ROW, TO BE PREPARED FOR THE OFFERING...



U. S. industry lost at least two billion dollars last year in stolen property—and another two billion in stolen trade secrets, according to a Newsweek report (May 1, 1967). These losses were sustained in spite of an enforcement army of 176,000 guards, costing \$1.3 billion to maintain.

Despite myths to the contrary, barely one out of 146 people on welfare is actually employable, according to a new White House study. Of a total of 7.3 million Americans on relief, 2.1 million are over 65; 700,000 are blind or severely handicapped; 3.5 million are children; 900,000 are their mothers, and 150,000 their fathers. On the fathers, fully two-thirds are incapable "of being given job skills and training that will make them self-sufficient." This leaves roughly 50,000 relief receivers in the entire country who can leave welfare roles and go to work.

Noting the 400,000 divorces in America each year, columnist Sydney A. Harris lists five reasons for so many marriage failures: (1) people live longer than they used to; (2) they move about more, and don't have the roots they used to; (3) more people have more money and they are able to obtain a legal divorce; (4) women have become more educated and more independent, and thus less willing to endure a slave-like marriage; (5) expectations of satisfactions in marriage are higher than they used to be.

At a recent woman's club meeting, according to the Wall Street JOURNAL, it was estimated that 25 percent wore rouge, 35 percent tinted their hair, 80 percent had permanent waves, 90 percent wore nail polish, 85 percent wore eyeshadow, 100 percent used lipstick, 75 percent plucked their eyebrows and 40 percent wore false eyelashes and other cosmetic camouflage. Their subject for discussion: "Deceptive Packaging."

Some hostesses offer coffee as the "one for the road" drink for their guests. They think that this will neutralize the alcohol he may have consumed. Philip C. Wallwork, safety director of the Automobile Legal Association, called this mere folklore. Once alcohol enters the bloodstream, he reports, coffee has no sobering effect.

### Calendar of Prayer

(This list is not compiled according to birthdays.)

July 3—J. B. Parker, chaplain, Baptist Hospital; Mrs. Lucille Robertson, medical-surgical instructor, Gilbey School of Nursing.

July 4—John O'Keefe, faculty, Wm. Carey College; T. W. Perrott, faculty, Carey College.

July 5—Mrs. Guy Arney, hostess, Blue Mountain College; Pauline Davis, librarian, Clarke College.

July 6—J. B. Costilow, Baptist student director, Clarke College; Mrs. Alice Stogner, staff, Children's Village.

July 7—Paul Harrell, Baptist Building; Betty Lewis, Baptist Building.

July 8—Lucille Aycock, Baptist Book Store; F. D. Hewitt, Jr., director of public relations, Mississippi College.

July 9—Leon B. Young, supt. of missions, Lauderdale County; George F. Lee, supt. of missions, Lawrence—Marion—Walthall Counties.

### The Baptist Record

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## Religious Liberty Delayed

(Continued from Page 1)

liberty for non-Catholic religious groups. This committee issued cautious but generally optimistic comments on the projected law when the first text became available in December 1966. This optimism was echoed in the religious press around the world.

This initial elation has now turned to deep concern because the revised draft of May 11, 1967, which was approved by a Commission of about fifty members of the Cortes, who had been asked to prepare it for the action of the Cortes in July, omits some "rights" proposed in the first draft and adds several restrictions.

At present there is in Spain a de facto tolerance of non-Catholics in the exercise of their religion. Some attribute this to the more liberal outlook which followed the pronouncements of the Second Vatican Council, and some believe the increased number of foreign tourists who seek opportunities for worship in non-Catholic churches has contributed to the relaxation of restrictions.

But the new law if adopted will make it mandatory upon the authorities to enforce the projected restrictions, thereby actually making conditions more difficult than at present.

The first article of both drafts, however, begins with a good statement of the basis

of religious liberty:

"The Spanish State recognizes the right of religious liberty as founded on the dignity of the human person, and ensures the necessary protection in providing immunity against any coercion in the legitimate exercise of this right."

But in the forty articles which follow, this right is whittled down by limitations, restrictions, and regulations which apply only to non-Catholic religious groups.

Non-Catholics must submit annually a complete list of members to the Minister of Justice. The financial records of each non-Catholic church must be open at any time to the inspection of government authorities.

Places of worship must be approved by the State and permission to hold religious services anywhere else must be secured from the authorities "in ample time." Signs on non-Catholic churches and advertising of services must be only on "a scale adequate for their needs."

Evangelical ministers will be subject to draft into military service, and Evangelicals in Spain consider it ominous that the Ministry of Justice will establish a register of non-Catholic ministers and of non-Catholic confessional associations.

It is evident that the "liberty" advertised for non-Cath-

olics is severely limited by these and other regulations. The proposed law merely grants to non-Catholics the right to apply for permission to exercise their religion within these limits.

The announced religious liberty "founded on the dignity of the human person" can be exercised only to the extent compatible with the "Roman Catholic confessionality of the Spanish State proclaimed in its Fundamental Laws."

Many Spaniards within the Roman Catholic Church and in government positions have voiced the conviction that religious liberty should be extended equally to all. They hold that a law made to apply only to one segment of the population cannot be in harmony with universal religious liberty which is rooted in the dignity of every human person.

### Shannon To Preach At Mission Week

ATLANTA (BP) — Harper Shannon, pastor of the First Baptist Church of Dothan, Ala., will preach at the evening sessions of Home Missions week at the Ridgecrest, N. C. Baptist Assembly Aug. 17-23.

The announcement was made by the Southern Baptist Home Mission Board's assembly committee.



## SCRAPBOOK



### Independence Day

Squeak the fife, and beat the drum,  
Independence day is come!  
Let the roasting pig be bled,  
Quick twist off the cockle's head.  
Quickly rub the pewter platter,  
Heap the nutcakes, fried in butter.  
Set the cups and beaker glass,  
The pumpkin and the apple sauce;  
Sal, put on your russet skirt,  
Jotham, get your boughen shirt.  
From a poem by Royall Tyler (1757-1826)

### The Bulwark Of Liberty

What constitutes the bulwark of our own liberty and independence?

It is not our frowning battlements, our bristling seacoast, our army and our navy.

Our reliance is in the love of liberty which God has planted in us.

Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere.

Destroy this spirit, and we have planted the seeds of despotism at our own doors.

—Abraham Lincoln, 1869-1865

### When Folks Visited

By OTTIS SHIRK

Say, do you remember  
How we used to do,  
When you folks visited us folks  
And us folks visited you?  
Back forty — fifty years or more,  
When you and I were boys,  
We bore each other's troubles  
And we shared each other's joys?

You remember Winter evenings  
When the ground was deep with snow;  
You folks would wade to our house  
Or to your house we would go?  
How Dad would take the lantern  
And then, in Indian style,  
He'd go ahead and break a path—  
We'd follow single file!

Can you see those big red apples  
Brought from the Apple Hill?  
Do you remember their rich flavor?  
I almost taste them still.  
See the dishpan like a snow drift,  
Heaped high above the top  
With delicious buttered popcorn  
We kids had helped to pop?

Sometimes in rainy weather  
When the rain kept on a pourin'  
You folks would come to our house,  
Or maybe us to yours,  
And always stayed to dinner,  
No waitin' for a bid—  
In those days of common virtues  
That's just the way folks did.

Say, wouldn't it be grand again  
If folks would visit more,  
So we'd know our neighbors  
When we see 'em pass the door?  
If we really knew each other,  
How much pleasure it would give  
But today we hurry on through life  
And don't take time to live.

### Long Live the Glory

Long live the glory of Old Glory

And the things for which she stands!

White is pure: streaming sure,

Crimson, courage bands.

Long live the glory of Old Glory!

Keep her blue fields free from bars

So that the world may see

The light of liberty

In fifty shining stars!

—Virginia Small Alford in Presbyterian Survey

### He Died To Set Us Free

I love to tell the story  
Of Christ who died for me  
Who cared so much about this world  
That He died to set us free

He raised the people from the dead  
What more could He do?  
But to die upon the rugged cross  
For both me and you

He made the lame to walk again  
And helped the blind to see  
He healed the sick and helped the poor  
Oh what a Man He must be!

I know He's living this very day  
No matter what any men say  
And He shall live on forever  
And He shall never forsake me, never!  
—Perry Lynchard, Jr.,  
Junior at VBS  
Interstate Church, Shaw

### Love of Country

Breathes there the man with soul so dead,  
Who never to himself hath said,  
"This is my own, my native land?"

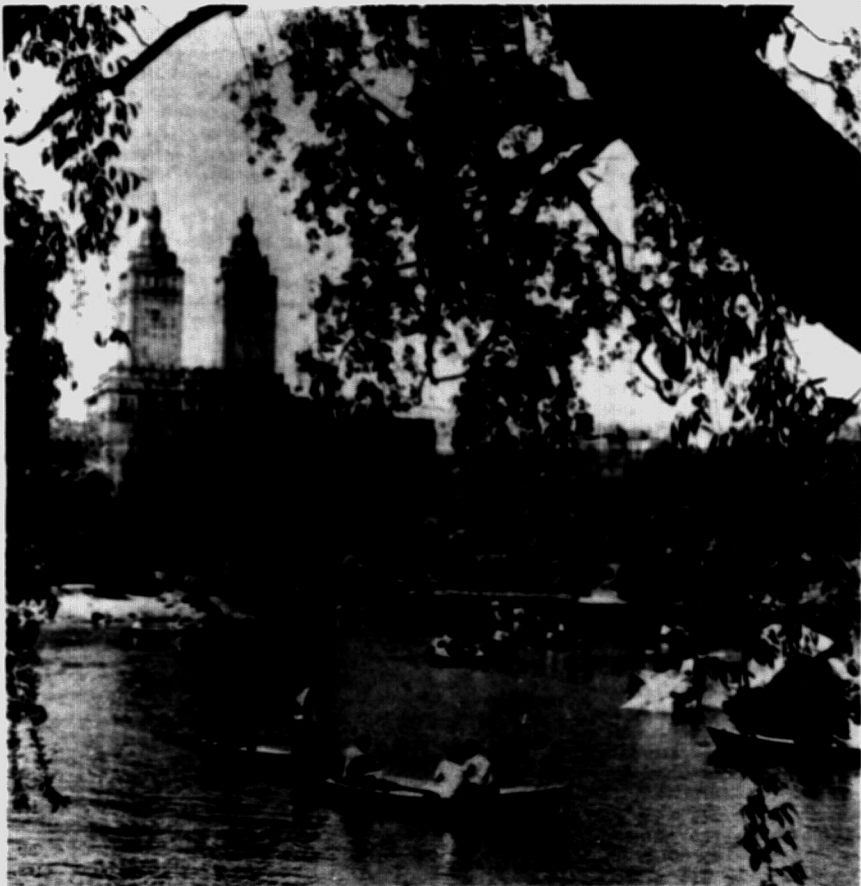
Whose heart hath ne'er within him burned,  
As home his footsteps he hath turned,  
From wandering on a foreign strand?

If such there breathe, go, mark him well:  
For him no minstrel raptures swell,  
High though his title, proud his name,

Boundless his wealth as wish can claim;  
Despite those titles, power, and pelf,  
The wretch, concentrated all in self,

Living, shall forgetful of all else,  
Living, shall forgetful of all else,  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonored, and unsung.

—Sir Walter Scott



TRANQUIL BEAUTY OF MID-SUMMER — New York City has 35,760 acres of parks. Above, boaters enjoy a row on the lake in Central Park. (Photo courtesy of New York Convention and Visitors Bureau.)

## Make The Most Of Your Vacation

By Vernon K. Lund

"SEE EUROPE on five dollars a day!" "See America first!" "How about a leisure cruise?"

Each of these enticements from recent periodicals remind me that it's vacation time again. These are days to do as much as you possibly can, or to do as little as you can get by doing; to visit; to avoid people; to do everything around the house you've put off all winter; or to just collapse. Perhaps what is done doesn't matter is that the Christian think seriously about making the most of his periods of inactivity.

Jesus Christ found it necessary to get away from the crowds. He sought rest on the lake in a boat. He went up the mountain to be alone and to pray. He retreated to the quiet home in Bethany where he enjoyed the company of close friends. If our Lord needed it, so do we.

Obviously, this was much more than a period of recreation or inactivity for Jesus. When he took Peter, James, and John and went up to Mount Hermon, they were exhilarated, and they heard God speak. Every one needs to get alone so that this can happen. We need aloneness.

This is not loneliness. Thank God for friends. However, each person has areas of his life—rooms—in which he can live only by himself. Those rooms must be used lest a musty odor of disuse and dust and cobwebs of emptiness and darkness fill his soul. Someone has said, "You cannot live on the laughter of others. You cannot live on the diet of others. You cannot live on the decisions of others. You cannot make your home across the street." If the knock were to come to the door of your room of solitary repose, would you be home? Is that room in order?

It isn't difficult to spot the person who has learned the secret of aloneness. He has resources with which to meet the world outside. He has been alone with Christ. At certain seasons of the year a tribe of Indians on the Amazon River squat on the ground and refuse to move, saying that they are waiting for their souls to catch up to their bodies. We need to do this on occasion.

On Mount Hermon the disciples also experienced a moment of glory. Our fathers prayed with unction that they would have a "spiritual experience" when "heaven came down and glory filled my soul." It is for this that much of man's striving is done, albeit often wrongly. We live and relive those moments when the spotlight fell on us.

The Mount Hermon experience was different, however. The moment was a cherished one, but the spotlight was on Christ. It was a moment of God sharing His glory. In our times of inactivity we need to give serious thought to allowing God to share Himself with us in this overwhelming way. Have we become too sophisticated for this?

Our vacations are falling short of the ideal if they simply vent weariness or unload past frustrations. We ought to design them to make us better workmen when we return. We ought to include moments and hours designed to make us better Christians when we return—when God breaks through and the world beyond becomes real. "They that wait upon the Lord shall renew their strength."

Go into your boat . . . find your retreat house . . . climb the mountains . . . follow where Christ went . . . and find new strength for your soul. Incorporate into this year's vacation a plan for getting apart to explore your innermost man. Allow God to share Himself with you where none can rob you of His giving. Let the world beyond become real. "They that wait upon the Lord shall renew their strength." If the knock were to come to the door of your room of solitary repose, would you be home? Is that room in order? It isn't difficult to spot the person who has learned the secret of aloneness. He has resources with which to meet the world outside. He has been alone with Christ. At certain seasons of the year a tribe of Indians on the Amazon River squat on the ground and refuse to move, saying that they are waiting for their souls to catch up to their bodies. We need to do this on occasion.

## Mississippian Sends Letter From Athens

By James L. Harrell

Pastor  
Monticello  
Athens, Greece  
June 12, 1967

Those of us on a tour of Europe and the Bible Lands, directed by Dr. Bob Ramsay, pastor, First Church, Brookhaven, had an unexpected treat last evening when we met and worshiped with Mr. and Mrs. George Poulos, language students here in Athens and from the States, and Misses Marion Jenner, Patricia Fordham, and Ethne Stainer, missionary nurses who are refugees from the Gaza Strip.

Mr. Poulos led the worship service here in a room at the Hotel Grande Bretagne, relating how God led him and his family to Athens. He is from St. Louis, Mo., and Mrs. Poulos is from Texas. They have two daughters, 7 and 3 years old. Three of the ladies on the tour, Candice Collier, Ann Slay and Mrs. Bill Baker, sang "Blessed Redeemer" before we gave a love offering for the missionaries in the service, which amounted to \$80.15. We prayed for the safety of our missionaries who are left in Gaza, Israel, Lebanon, and other Middle East countries.

The three missionary nurses are from Australia and are employed by our Foreign Mission Board to work in the Gaza hospital. Each gave her personal testimony of conversion, call to missions, and how God had blessed and led them to safety. One would get the idea that the Lord Jesus is real to them. And He is!

When tensions mounted between the countries of the Middle East, the doctors and nurses were faced with the decision to stay or to go. They stayed until all females working with our Mission Board there were ordered out on the day that war broke out, June 6. The women stated that God was good to them and got them on the last plane to leave Gaza, which went to Beirut. From there they came to Athens on the 8th. Before they left the hospital, they distributed to their many friends, to their own families, to their language group 20 pounds of luggage each. They did not

want any one person, enemy or friend, to take everything when they got as far as Beirut, their luggage had to be reduced to 20 pounds. They contacted the Poulos family upon arrival in Athens, who gladly took them into their home and arranged for a place to stay until further instruction is received from the Foreign Mission Board office. Such Christian fellowship! It is hard to believe.

When the Australian nurses reached Beirut on June 7, they learned that Dr. Merrill Moore, Jr. of Nashville, Tennessee, head of the Southern Baptist Hospital in Gaza, and Dr. Dorr, also an appointee of the Foreign Mission Board, were safe. The wives and children of Drs. Moore and Dorr left Gaza the day before the war broke out and are safe in Zurich, according to the Australian nurses. The nurses reported that about two weeks before the fighting broke out

that Dr. Moore felt that the situation was grave and he set up an organization with the hospital staff and employees so as to meet any emergency and to be prepared to care for the wounded and suffering. They highly praised his skill, foresight and dedication to the Lord.

Amazing Athens  
Southern Baptists have never had mission work here in Greece. Efforts were made years ago but did not materialize. As I look out my hotel window, I see the remains of the Temple of Zeus; over the way I see the Temple of Theseum. In between the two is the magnificent Acropolis with the Parthenon and all its other temples of heathen and mythological gods. Not many miles away at the entrance of the Gulf of Athens, facing the Aegean Sea, is the Temple of Posidon. I can see Mars Hill, from which Paul preached the "Unknown God" who

"Dwelt not in temples made with hands" to the citizens of this city, nearly 2,000 years ago. These and other temples were standing when he preached. Perhaps it will not be long before the seeds being planted by Baptists will sprout, take root and grow in this city of two million people and a country of eight million where 90% belong to a church that teaches people to "worship with men's hands."

To walk these historic streets, one would never realize that only six weeks ago there was a military coup of the country's government. The king is still recognized, but totally powerless. The citizens are content, perhaps happy, with the turn of events. There is no religious freedom, except for the Greek Orthodox Church. Yet this is the city where democracy was born. At the time Abraham came out of Ur of the Chaldees, Athens was a city state where democracy was well established.

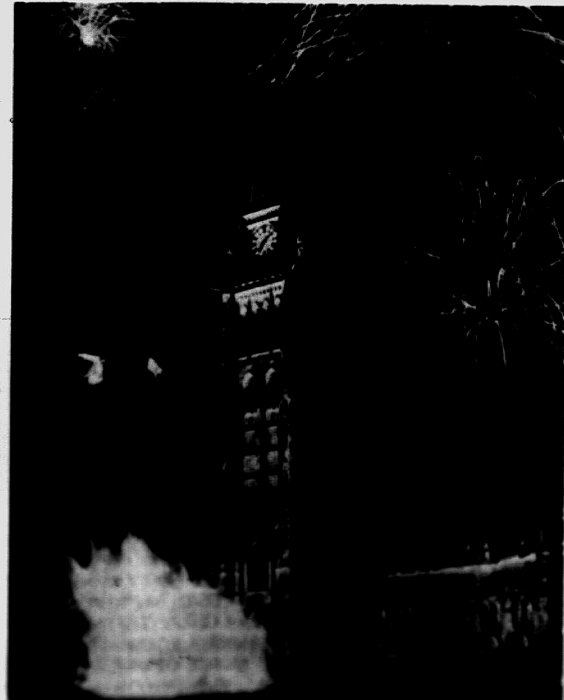
When the Middle East Crisis broke out, some of us wondered if our tour should or would go as planned. Though we cannot go into the Bible Lands proper, such as Jerusalem and the surrounding areas, we are privileged to go many places where we otherwise could not have gone. Dr. Ramsay, the tour director, was exceedingly wise to encourage each one to stay with the tour. We will go from here to Izmir, which is ancient Smyrna, and visit all the places where the seven churches of Revelation were located, the island of Patmos, Ephesus, Corinth, Rome, and other places. Many of these places of Bible significance could not have been visited had we kept the original itinerary.

### FOUR THINGS

#### AMERICA NEEDS

1. Manhood that is true and good
2. Womanhood that is noble
3. Childhood that is clean and bright
4. An older, wiser, better and more unified people

—Jaffey Van Dyke



IN CANADA—Spectacular fireworks exploded in front of Canada's Parliament in Ottawa last New Year's Eve to usher in the nation's celebration throughout 1967 of her 100th year of Confederation. In extraordinary salutes to Canada's Centennial, bells and carillons rang all over Canada as well as in far-off Scotland, Finland, Tokyo, Trinidad, Hong Kong and other parts of the globe. "Canada's Centennial" will soon bring the entire year before the Peace Tower. —Photo Courtesy Canadian Centennial Commission



## Music

### Two Instrumental Choirs Scheduled At Youth Music Week

JULY 10-15, 1967

#### Gulfshore Baptist Assembly

Daily rehearsals for a Beginning Instrumental Choir and also a Progressing Instrumental Choir.

Instrumental Director



Floyd McCoy  
Director of Bands  
Louisiana College  
Pineville, Louisiana

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### Sunday School Summer Workers



Sarah Ann Evans  
Vardaman



Ann Randle  
Weir



Annette Hubbard  
Calhoun City



Brenda Bridges  
Grenada



Connie Comerly  
McComb

The five young women, pictured above, are serving as summer student workers for the state Sunday School Department. Their primary responsibility has been in Vacation Bible School leadership. This summer student program has been directed and coordinated by Judd R. Allen, Associate in the Sunday School Department.

### Superintendent's Package Available

The "Sunday School Superintendent's Package, 1967-68" is now available in Baptist Book Stores. Produced annually by the Sunday School Department, this package is for Sunday school general officers' use. The package containing nine items, is to be used in connection with the CHURCH PROGRAM GUIDE BOOK and the May issue of the SUNDAY-SCHOOL BUILDER in planning the year's program.

The nine items with a brief description of each are:  
ITEM 1: "How to Use This Package" is a four-page folder that provides an interpretation of the use of each item in the package.

ITEM 2: "The Sunday School Activities, 1967-68" is a 12-page leaflet that identifies activities suggested for the Sunday school during the church year.

ITEM 3: "General Officer's Work, 1967-68" consists of six folders that magnify the specific work of general Sunday school officers in 1967-68 for the pastor and minister of education, Sunday school superintendent, superintendent of enlargement, superintendent of evangelism, superintendent of training and general secretary.

ITEM 4: "Sunday School Planners' Guide, 1967-68" is a 12-page folder that presents (1) a description of five possible situations in which planners may find themselves from having to plan alone to planning with a fully staffed school and church with church council and Sunday school council; (2) the outlines for planning Sunday school work under the five situations described; (3) general information for using planning tools and the situations which should be selected for use, and (4) a new unique feature that provides guidance for late planners who begin this process after July 25.

ITEM 5: "The Church Outreach Guide" is a 12-page booklet that describes various growth projects in which a church may engage, possibilities for using them in a church, strengths and weaknesses of these projects, and resources available for conducting such outreach efforts.

ITEM 6: "Sunday School Leadership Roster" is a four-page, punched item that provides space for name, address and telephone number of Sunday school workers.

ITEM 7: "1967-68 Sunday School Growth Progress Chart" is a three-color chart (28x42 inches) that may be used in motivating Sunday School workers and members to advance in Sunday School work through recording attendance, enrollment goals, etc.

ITEM 8: "Planning and Conducting Guide for Leadership Preparation Week, 1967" is a 12-page guide for use by leaders of Sunday School Preparation Week recommended for September.

ITEM 9: "Age-group Conference" consists of 10 four-page folders, one for each age group, to be used during Sunday School Leadership Week and all during the year. They provide suggestions in planning and conducting age-group or department conferences.

Items in the "Sunday School Superintendent's Package" will be punched for notebooks. Each item is dated and will show its last application in planning and conducting Sunday School work for 1967-68. The cost of this package is \$2.50 each.

### Private, Parochial Bus Aid Proposed As Amendment

ST. PAUL, Minn. (RNS)—Minnesota's Senate has received a bill for a constitutional amendment which would authorize bus transportation for pupils attending private and parochial schools.

Majority Leader Stanley W. Holmquist, who introduced the measure, said "this particular question has reached such proportions in our society that it warrants the status of a constitutional amendment."

"I don't want to deny an expression of opinion from the people of Minnesota on this," he said.

### Names In The News

Miss Bonnie Moore, missionary to Nigeria, was scheduled to arrive in the States May 26 for furlough. She may be addressed, c/o Mrs. R. C. Smith, Rte. 1, Clermont, Ga. 30527. Born in Durant, Okla., Miss Moore lived in Georgia and Oklahoma while growing up. She was appointed by the Foreign Mission Board in 1948.

Rev. and Mrs. Paul S. C. Smith, missionaries on furlough from Jordan, may now be addressed at 521 N. Jefferson, Farmington, Mo. He was born in Silver Creek, Miss., and grew up in West Monroe, La.; she, the former Virginia Walker, was born and reared in Farmington. At the time of their missionary appointment in 1961 he was pastor of Como (Miss.) Church.

Lowell Edward Morgan, brother of Mrs. Stanley D. Stamps, missionary to Ecuador, former Mississippian, was killed June 3 in Vietnam. Mr. and Mrs. Stamps are returning to the States for regular furlough (address: Box 308, Hillsboro, Tex. 76645).

Angela Kaye, fourth child and third daughter of Rev. and Mrs. W. Guy Henderson, missionaries to Korea, was born May 19. Mr. and Mrs. Henderson may be addressed at Baptist Hospital, Box 76, Pusan, Korea. Born in Jackson, Miss., she grew up near Forest, Miss.; she, the former Lois Robertson, was born in Alice, Tex., and grew up in Sinton, Tex. At the time of

Rev. Earl E. Brown has resigned the pastorate of Antioch Church, Jeff Davis Association, after two and one-half years' service there. He is available for supply. His home address is 306 N. Cisne, Canton, Miss. 39046 (Phone 859-1405).

### IN GAZA

## Behind The Headlines

By Anne Nicholas  
EDITOR'S NOTE: The following excerpts from a letter written by Mrs. R. Edward Nicholas, one of the Southern Baptist missionaries evacuated from Gaza and then Lebanon, reveal some of the human drama of the past weeks of crisis. The letter was begun on June 6 and evidently finished on the jet airliners which brought the Nicholas family to Europe, then the United States.

The tiny Gaza Strip has been our home since 1958. In recent years the town has changed from a place of unbelievable poverty to a place of optimism and hope. Construction of new apartment buildings and seaside hotels testified to the fact that Gaza was booming and there was a realistic basis for hope in the future.

Then, troops of the United Nations peace-keeping forces withdrew from our borders, and the peaceful fields where peasants were harvesting grain were filled with trenches and soldiers. The beautiful beaches were guarded with troops and guns. Every man in Gaza was armed. Shops closed and people boarded up their houses and waited.

On Sunday, May 28, Mrs. David C. Dorr, Mrs. Merrill D. Moore, Jr., and I and our children were evacuated from Gaza by the United Nations plane. Two days later my husband and other missionaries joined us in Beirut, leaving only Dr. Dorr and Dr. Moore in Gaza.

Whenever I've read of missionaries leaving troubled areas, I've imagined the bombs and guns and rioting and suffering and death, and I've prayed often that God would give me grace to face all of this if necessary.

But last week I learned that the overwhelming emotion in the heart of an evacuating missionary is not fear but heartbreak at leaving a mission and fellow believers whom you greatly fear you will never see again. Love binds all Christians together, but the tie seems closer and stronger in a land where the believers are so few, and stand so firmly together in the midst of an unbelieving culture.

Today the radio tells us that Gaza has changed hands once again. The believers in Gaza have deep appreciation for their Christ who is the same yesterday, today, and forever. We cannot imagine what has happened to them in the fierce battles of the last few days, but, whatever their physical circumstances, we know that their faith will not falter.

The night before most of the missionaries left, Marilyn Sheaffer, missionary nurse, became the wife of Nasser Salib Faraq, from Alexandria, Egypt, social worker with the Near East Christian Council. In the simple impromptu service in the church, our Arabic pastor, Brother Hanna Ibrahim, spoke briefly in Arabic, and then Ed officiated and pronounced them man and wife.

The reception which followed in our home provided the only moments of laughter and relief in 24 hours filled with tears, despair, and separation. Marilyn and Nasser will undoubtedly bear much of the responsibility of mission work in Gaza in the uncertain days ahead.

Now — 10 days later — we are leaving beautiful Lebanon. For two days an airlift has been going on, taking Americans to places of safety. Most of the missionaries from Gaza and Lebanon and Dr. John D. Hughey, our area secretary, spent all last night and part of today in the staging area at the American University of Beirut where everyone was assigned to planes.

By tonight we will be scattered all over Europe.

As our jet speeds its way towards the U. S. air base in Frankfurt, Germany, I feel that the tension and heartache of the past days might give way any minute to weakness and tears. But our hearts are overflowing with thanksgiving for a safe family, for the protection and care inherent in our American citizenship, for a Mission Board which kept constantly in touch with us and with our families at home throughout the crisis, for all who helped us by their prayers — and most of all for our omnipotent Heavenly Father who is able to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

### KOREAN BAPTIST ASSISTS VIETNAM MISSIONARIES

By Mrs. Ronald D. Merrell, Sr.

DANANG, Vietnam — "I want something to do," said the Korean young man to Mrs. Lewis I. Myers, Jr., missionary in Danang, Vietnam, from Mississippi. "Last year at this time, I was busy with my Junior boys in Korea. I miss that now. I need a job."

For over four months, Shin Jai Hun had been faithful in attending Vietnamese worship services, even though he could not understand the language. In addition to bringing other Koreans with him, he shared his faith with Vietnamese students studying English at the Baptist activities center in Danang. And each Sunday, following worship services in the Myers home, he took upon himself the responsibility for transforming the "church" into a home again. But this was not enough.

When Mrs. Myers told me of Mr. Shin's desire to serve, we both felt this could be the answer to the need for Sunday School instruction (in English) for our missionary children. He was delighted and so were the children!

Several months later, while teaching a Korean folk song to a music class at the center, he picked up a music stencil prepared for the class. "I can do this for you," he volunteered, and he quickly became the official mimeographer for the Danang mission program.

Recently, at some public evangelistic meetings in three areas of Danang, Mr. Shin was there each of the six nights to assist with necessary preparations.

He had come to Vietnam on a contract with the Philco Corporation. A Christian since 1962, he studied three years in college and theological seminary in Korea, and then worked four years in the publication department of the Korean Baptist Convention.

His testimony is of great influence with the Vietnamese because he is an Asian. Meeting other Asian Christians emphasizes to the Vietnamese that Christianity is not just an American religion. Mr. Shin's witness is also of importance as a Baptist, since Baptists have been in Danang less than two years. It is encouraging for the Vietnamese Christians to meet a fellow Baptist who brings personal greetings from their Asian brothers and sisters.

The words of a Korean carry special weight in Vietnam at this time. Korean participation in the Vietnam war has elevated the people of that country in the eyes of the Vietnamese. The Korean troops are considered among the best of jungle fighters, and they can be seen in the evenings teaching karate to Vietnamese young men at the Danang high school grounds.

The Koreans sit down with the Vietnamese and say: "Look, we've been through all of this. We know what it is to fight the Communists. We remember our own struggle for freedom. Others came to help us. Now we come to help you. It's worth it, so don't give up! Fight until you win! Look at South Korea now and see how it is developing. Your country will be like that, too!"

Thus, the Koreans in Vietnam bring new life and determination to the weary Vietnamese.

### Union Gospel Press Buys Sunday Times

CLEVELAND, O. (EP) — The Sunday Times, a weekly Christian newspaper incorporating The Sunday School Times published since 1899, has been bought by Union Gospel Press, according to an announcement by trustees of The Sunday School Times Foundation in Philadelphia, Pennsylvania.

Earlier, Kenneth N. Taylor, president of Tyndale House in Wheaton, Ill., had expected his offer to buy the Times would be accepted. But on May 25 negotiation between Union Gospel Press and The Times were completed.

The May 27, 1967 issue of The Sunday Times was the last for the 108-year-old publication, until last December called The Sunday School Times. In the last issue, subscribers were provided with International Uniform Sunday School lessons through June 1967.

Union Gospel Press president T. T. Musselman said his company will supply active subscribers to The Sunday Times with lesson materials and a semi-monthly family magazine, The Gospel Herald, beginning July 1, 1967. Sunday school lesson materials will be provided in the quarterly Bible Expositor and Illuminator which follows the international uniform lesson.

The name, The Sunday School Times, will be continued in conjunction with The Gospel Herald. No immediate changes in format of either The Gospel Herald or the Bible Expositor and Illuminator are planned.

Herbert A. Fryling, vice president and treasurer of The Sunday School Times Foundation, said that throughout negotiations with Union Gospel Press, "similarity of doctrinal standards" between the two organizations made the Ohio firm a "very desirable buyer for The Sunday Times."

### Allison Resigns HMB Position

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board here have accepted the resignation of B. Gray Allison, an associate director in the division of evangelism.

Effective July 15, the resignation stated that Allison plans to give full time to conducting revivals, conferences and other work related to evangelism.

Allison came to the Home Mission Board in November, 1965, from New Orleans Seminary where he was a professor of evangelism.

### PEW PLATES

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1208, Tupelo, Mississippi

### Thesis Tells Of Tribal Proverbs, Riddles, Myths

Mrs. Lisa Collden, a Swedish Baptist missionary with about 40 years of service in the Congo, has written her thesis at Uppsala University in Sweden, and in it she has included 850 proverbs, more than 100 riddles, and 86 fables and myths of the Sakata Tribe.

There are also some folk songs. Only about 20 proverbs ever appeared in print before this time. The 420-page thesis is entitled "Concerning Traditional Religion, Personal Names, and Unwritten Literature of the Sakata Tribe in Congo."

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## First HMB Youth Rehab Worker Is Appointed

ATLANTA (BP) — The Southern Baptist Home Mission Board has appointed its first field consultant in juvenile rehabilitation work.

Travis B. Lipscomb of Fresno, Calif., will assist Baptist state conventions and associations in the Western United States on establishing, developing and implementing juvenile rehabilitation ministries.

Wilbert H. Goatley of Eminence, Ky., also was appointed at the Home Mission Board's June board of directors' meeting.

Goatley has been pastor of First Baptist Church in Eminence and temporary center director at the Baptist Fellowship Center in Louisville. With this appointment by the Home Mission Board's department of work with National Baptists, he will serve full time at the center.

# The Sunday School Lesson

## THE INTERNATIONAL LESSON—LIFE AND WORK CURRICULUM—The Church Reaches Out The Church In the World

By Bill Duncan

John 17:1-18 Matt. 5:13-16

This lesson begins a new quarter's study under the topic, "Our Church in Today's World." In this lesson we came to look at the environment of the church. Both of these study passages come from Jesus' teaching concerning the church in his earnest desire for the church. The world may have changed since the writing of the New Testament, but the basic principles of the world are the same.

Sanctification of the church. The basic meaning of Sanctification is to separate, to be set apart for a special task, and to equip a man with the qualities of mind and heart and character which are necessary for that task. The medium of cleansing was the Word of God. Compliance with the truths of God led to a clean life and the fullness of the Spirit. Jesus wanted them to be different from the world so that they might follow in His footsteps.

Jesus Purpose for the Church Matt. 5:13-16

When we say, "People like that are the salt of the earth," we mean they have solid worth and usefulness. The Christian is not merely to be sufficient within his own being as such. He is to bring that quality of being to bear upon life about him.

Salt spoke of purity. The Romans said salt was the purest of all things because it came from the purest of all things — the sea and the sun. Therefore the Christians were to be examples of absolute purity in speech, conduct and thought.

Salt was the commonest of all preservatives. The Christians must be the "cleansing antiseptic" in any society in which he happens to be. He must be the person who by his presence defeats corruption and makes it easier for others to do good.

Salt lends flavor to things. Christianity is to life what salt is to food. Many people think Christianity takes the flavor out of life, but we must show them differently.

Can salt lose its taste? Yes, according to Palestinian custom it can. Christians can lose their usefulness because of sin, attitude and many other things.

Furthermore, Jesus said, "Ye are the light of the world." Then Jesus commands his followers to be like him. Jesus does not want us to produce our own light, but we reflect him as the true light.

A light is meant to be seen. People put their lights under eastern bushel when they went out of the house so that it could burn without risk. The duty of light is to shine—to guide and to warn. The Christian is to shine in the world to point men to Christ and to help the weaker brothers do what they should. Our warning is always not to be in anger but in love.

Christ wanted his church to penetrate the world. The salt is no use unless it penetrates the meat and touches the food. The light must penetrate the darkness. (Continued On Page 8)

By Clifton J. Allen

Acts 13

In the study of the book of Acts, the structure of the book should be kept in mind. From this point on, the book treats the expansion of the Christian movement "unto the uttermost." Antioch became the new base of missionary activity. And, very largely, the second half of Acts has to do with the work of the apostle Paul. The lesson before us, in some respects at least, may be thought of as the launching of the program of world missions. The leadership of the Holy Spirit accounts for the going forth of Barnabas and Saul on the first missionary tour.

The Lesson Explained THE CALL OF THE HOLY SPIRIT (vv. 1-3)

The Antioch here referred to was in Syria. Luke names five outstanding leaders in the church. Barnabas and Paul must surely have sought to persuade the church with reference to its obligation for a witness to the Gentile world. They must have felt strong premonitions of the Spirit's purpose for them. While the church gave itself to spiritual worship and fasting, evidently with prayerful concern to know and fulfill its duty, the Holy Spirit made clear its purpose that Barnabas and Paul should be set apart for the great task of taking the gospel to other lands. Thus the call of the Holy Spirit was the authority for specific missionary activity. While no financial support was provided, the church sent the workers away under the power of prayer.

THE GOSPEL FOR THE WORLD (vv. 4-11)

It was quite natural that the missionaries went first to Cyprus, which was the home of Barnabas and was a step toward Asia Minor. Paul assumed the place of leadership, likely because of his greater initiative. The Roman proconsul of Cyprus was converted, and a sorcerer who sought to hinder the missionaries was stricken temporarily blind. Leaving Cyprus, the party turned toward the mainland of Asia Minor. John Mark, who started out with Paul and Barnabas as their minister or assistant, departed and returned to Jerusalem—just why, we cannot know. In Antioch of Pisidia, Paul preached in the synagogue with converts from both Jews and Gentiles.

Paul sketched the history of Israel to bring out God's redemptive purpose and promise. He showed that this promise was fulfilled in Jesus.

THE RESPONSE IN ANTIOCH (vv. 42-49)

Paul's sermon made a profound impression. Included in the audience were Jews, God-fearers (Gentiles who believed in God), and proselytes (Gentile converts to Judaism). Interest in what Paul had said caused the people to beg him to speak again on the

## Briar Hill Calls Pastor

The Briar Hill Church of Monterey Community has called Rev. George Faulkner as its pastor. Mr. Faulkner and family moved on the field June 11th.

He is a native of Tuscaloosa, Alabama. He attended Clark College and Mississippi College.

In the past he served as pastor for Calvary Baptist Church, Macon, Mississippi, Goodwin Baptist Church, Goodwin, Arkansas and Riverside Baptist Church of Money, Mississippi.

The family included, Mrs. Faulkner, former Betty Beard of Louisville, Miss., and two daughters, Leasha, age 11, and Elizabeth, age 8. Mrs. Faulkner's mother, Mrs. Andrew Beard, also makes her home with the family.

Happiness is like a potato. You can't eat it unless you have a picnic.—The Tide.

following sabbath. The Jews and godly proselytes manifested the greatest interest. Many of them received the gospel and were urged to continue in the grace of God. On the following sabbath, many Gentiles (pagans) attended the synagogue service. This aroused jealousy on the part of the unbelieving Jews and made them openly hostile. There was nothing for the apostles to do but denounce such jealousy and hostility, which showed that those with such spirit were unworthy of eternal life, and turn their attention to the Gentiles. Paul justified such action with a quotation from Isaiah that the Messiah would be a light to the Gentiles and the means of salvation for all peoples.

Truths to Live By

The will of God is discovered in worship.—In a church which gives itself to meaningful worship, with depth of devotion and readiness for obedience, people can discover God's will with certainty.

We have good news for the world.—How little the average Christian feels the reality and the urgency of the gospel message! It is, indeed, good news, the best news ever known. There is no other means of deliverance from the bondage of sin, no other basis of reconciliation with God, no other way of entrance into the eternal kingdom of heaven, no other hope of life after death, and no other prospect for a better world.



REV. JIMMY KEITH from Fort Worth, Texas, a student at Southwestern Seminary, who was recently called to Antelope Church, Antelope, Texas, was ordained by Parkway, Jackson, May 21. He accepted the call to the ministry while a member of Parkway. Following his graduation from Mississippi College, he enrolled at Southwestern. He is married to the former Sandra Gordon of Jackson.



THE FIRST BAPTIST BOOK STORE IN SPAIN is located on an important street in Bonanova residential area of Barcelona. Notice the sign, "Libreria Bautista," meaning Baptist Book Store, and the attractive streetfront display windows. Spanish Baptists look upon this development as "an encouraging reality to Baptists and to all evangelical Christians in Spain."—(European Baptist Press Service Photo)

## Baptist Radio Program Heard In India

FORT WORTH (BP) — Southern Baptists have begun broadcasting a 15-minute version of "MasterControl" in the English language into India from a 15,000-watt radio transmitter located on Male, capital of the Maldivian Islands southwest of India's southern tip.

"As far as we know, there is no Christian broadcasting allowed on the mainland of India. All radio stations are government owned, and the government has banned Christian programming," said Paul M. Stevens, executive director of the Southern Baptist Radio and Television Commission here, producer of "MasterControl."

India is one of the most densely populated nations in the world. Almost 500 million people live in an area one-third the size of the United States. Eighty-five percent of the population are followers of the Hindu religion.

"English is the associate official language in India," said Stevens, "and is spoken by the more educated population." He estimated a potential English listening audience in excess of 75 million.



Mike Sims and Kent Megehee have made life commitments to the gospel ministry and were both licensed by the Goodyear Church, Picayune. Kent graduated from high school this year and plans to enter college in the fall. Mike will be a senior in high school this fall. Rev. A. F. Grice is pastor at Goodyear.

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## E. Moss Point Adds Staff Member

Don Blackwell of First Church, Madison, has accepted the position of Minister of Music and Youth at East Moss Point Church.

Mr. Blackwell is a graduate of Mississippi College. He is a native of Gulfport, where his father serves as a State Highway Patrolman.

He is married to the former Majorie Palmer, of Holly Springs. They have one son, Jeff, 10 months old. Mrs. Blackwell is also a graduate of Mississippi College. They moved into the Minister of Music house on 1st Street in Moss Point. A reception and "Pounding" was held for them Sunday evening, June 11.

## Holmes Named To Mercer Atlanta Development Post

ATLANTA (BP) — Thomas J. Holmes, assistant to the president at Mercer University in Macon, Ga., will move to Atlanta July 1 to lead an expanded development program in the metropolitan Atlanta area.

## July Through September Life And Work Lessons

By Howard P. Colson  
The theme of the July-September Life and Work Sunday School lessons is "Our Church in Today's World." The studies build on the foundation laid in the present quarter, which deals with "Our Lord and His Church." The aim is to help class members so to relate themselves to their church as to help it fulfill its mission in the midst of its present environment. Basic to the study is Jesus'

teaching that his disciples are to be in the world but not of it, and are to function as "the salt of the earth" and "the light of the world."

The quarter's lessons are grouped in four units. These are Environment of the Church (lessons 1 and 2), Integrity of the Church (lessons 3-7), Ministries of the Church (lessons 8-11), and Evaluation of Churches (lessons 12-13).

Lessons 2 through 11 are based on the first epistle to the Corinthians. Problem factors in church life, such as those faced by the church at Corinth, are reviewed through a careful study of that book. The last two lessons draw on the messages to the seven churches of Revelation 2-3. The concluding lesson brings the quarter's study to a final focus on the question, What about my church—what does Christ think of us?

## Mrs. Neil Johnson Passes Away

Mrs. T. Neil Johnson, 87, emerita Southern Baptist missionary to China, died Sunday, June 18. Funeral services were to be held June 20 at University Baptist Church in Chapel Hill, N. C., where she had made her home for many years.

The former Belle Tyner, Mrs. Johnson was a native of Robeson County, North Carolina. She received the bachelor of arts degree from Meredith College, Raleigh, N. C., in 1905 and later studied at Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky., and the University of Chicago, Illinois.

## Louisiana Baptist Worker Is Killed In Auto Crash

FERRIDAY, La. (BP) — Mrs. Alma Jordan, the building hostess for the Louisiana Baptist Convention offices in Ferriday, La., was killed instantly in a head-on automobile collision near here.

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## J. T. Taylor Accepts Post In Florida

J. T. Taylor has resigned as minister of music at Daniel Memorial Church, Jackson, to accept a similar position at Arlington Church, Jacksonville, Florida. He served the Daniel Church for almost six years.

A native of Jacksonville, Florida, Mr. Taylor is a graduate of William Carey College and New Orleans Seminary.

He has been active in denominational work, in state assemblies, clinics, and workshops, particularly for the Music and Brotherhood Departments of the Mississippi Baptist Convention Board.

He was a member of the first State Music Council, 1964-65, and has led music in numbers of revivals in Florida, Mississippi, South Carolina, Arkansas, and Tennessee.

Formerly he was minister of music and youth at First Purvis, at First, Aberdeen, and at Centreville. For a time he was minister of music at Franklin Street, his home church in Jacksonville, Florida, and then minister of music and education at First Church, Ft. Meade, Florida.

Mrs. Taylor is the former Claire Lane of Magnolia, a graduate of the University of Southern Mississippi. The Taylors have three children, Timothy, Melody, and Carol.

Mrs. Taylor has been church pianist at Daniel Memorial during the time that her husband has been minister of music there.

Daniel Church, Dr. Allen Webb, pastor, honored the Taylors with a reception on Sunday evening, June 25.

## Revival Dates

**Bolton:** July 9-14; Sunday services at 11 and 7:30 p.m.; weekday services at 7:30 p.m.; Rev. Tommy Bourn, assistant pastor at Calvary, Jackson, evangelist.

**Briar Hill (Rankin):** July 9-14; Rev. Wilbur B. Webb (pictured), Rulerville, evangelist; Miss Jackie Polk of Brandon, Briar Hill choir director, singer; Rev. George Faulkner, the new pastor; services at 6:30 a.m. and 7:30 p.m.; on Sunday, morning services at 11, with lunch on the grounds followed by an afternoon service.



**McAdams (Attala):** July 2-7; Rev. Wm. D. Evans, pastor, Faith Church, Monroe, Louisiana, evangelist; Louis Burghard, song leader; Rev. H. C. Adams, Jr., pastor; services 11:00 A.M. and 8:00 P.M.

**Bethsaida (Neshoba):** July 9-14; Rev. Otis Seale, Calvary, Meridian, evangelist; C. Roland Boyd, Calvary, Meridian, music leader; Rev. J. H. Pilgrim, pastor.

**Oak Grove (Smith):** July 2-6; Rev. J. Fulton McGraw, pastor, North Highlands Church, Baton Rouge, La., evangelist; Rev. G. Hilbun, singer; services at 7 a.m. and 7:30 p.m.; Rev. W. J. Murray, pastor.

**New Hope (Simpson):** July 9-14; services at 7 a.m. and 7:30 p.m.; Sunday services at 11 a.m. and 2 p.m. with dinner at the noon hour; Rev. Foy Killingsworth, pastor, Macedonia Church, Simpson County, evangelist; Rev. Jonnie E. Bridges, pastor.

**Mt. Pleasant Church (Holmes):** July 2-7; Rev. Leroy Tubbs, Bentonla, evangelist; Benny Joel McBride, Pearson Church, Pearl, music director; services will be at 10:45 a.m. and 8:15 p.m. Dinner will be served after morning services July 2. Rev. J. D. Johnson, pastor.

Crabmeat and carmine both come from the Arabic word, a red dye extracted from the body of a tiny insect.

## DEVOTIONAL A Message For Christians

By Horace Carpenter, Pastor, Roxie Phil. 1:3-11

The message of the Epistle to the Philippians is to all the saints in Christ Jesus, and this includes me and you. When Paul was in Troas (Acts 16), he saw a vision of a man of Macedonia saying, "Come over into Macedonia." And so he went. He went to a prayer meeting by the riverside. It was there that Lydia was converted, a church was established, a great work was done.

Paul was in prison in Rome at the time of the writing of his letter. The church at Philippi sent Epaphroditus to take him some needed things and to bring them news as to how Paul was faring.

### I THANK MY GOD UPON EVERY REMEMBRANCE OF YOU.

Every remembrance of you — May we as Christians strive to be such individuals that folks will thank God when they think of us. There are usually some people we try to forget. Yet as we think back over our past life, there are many people we recollect that we thank God for.

Paul suggests (verse 4), when I remember you in prayer, I find joy. Do you find joy in praying for another? I rejoice because of your fellowship in the gospel. Paul remembered the way in which they received the gospel, the effect it produced in their lives, the eagerness they had in serving the Lord, and spreading the gospel.

### HAVE CONFIDENCE IN JESUS.

He has saved you. He will keep you. Here our Lord gives the assurance that we need so badly when we are shaken by the storms of life. Jesus started the work; He saved us from the penalty of sin. He has promised to be with us—always, even to the end of the world. We are not alone. He will be with us in every problem of life to strengthen us—guide us—bless us. If—we will allow Him to do so. Last summer my wife and I sat by the sea just watching, listening, noting the ebb and flow of the tide. It is so constant, so tireless. So is the spiritual work of our Lord.

### I PRAY THAT YOUR LOVE MAY ABOUND (OVERFLOW)

A Christian loves. If we have no godly love, we are not a child of God. Paul prays that your love and mine may overflow, reach out to others, that it will grow richer from day to day.

### THAT YOU MAY APPROVE THE THINGS OF CHRIST.

How much are we interested in the things of Christ? Approve the things that are excellent.

That you may be sincere and without offense. Sincerity is an inward state that is revealed to the world in our outward actions and behavior. How does our Christianity appear and taste to those that come in contact with us? Do we cause them to long to become Christians? There may be another side to this: How many are not Christian because of me and you?

### BEING FILLED WITH THE FRUITS OF RIGHTEOUSNESS.

Any fruit that you and I may produce here is by or through the Lord Jesus Christ. We have nothing to boast of. To bear fruit we must be in Christ.

There are certain requirements before we may bring glory and praise to our Lord. We must have a right relationship to Jesus. We must be saved. Then we must cultivate these other qualities. We must have confidence in Jesus, strive to be sincere, and without offense with an overflowing love. Love is a two-way street. We must respond to the love of God. To paraphrase the great Apostle—"Though I speak with the tongues of men and angels and have not love — I am NOTHING."

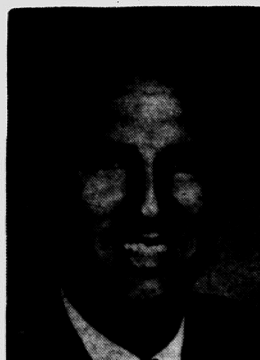


WILLIAM CAREY COLLEGE'S ANNUAL WHITE BIBLE CEREMONY FOR BRIDES was held recently on the front campus of the school. Twelve young co-eds were among those admonished to found Christian homes as they enter into the marriage relationship. This is a presentation made each Spring by the Young Woman's Auxiliary, a branch of the campus Baptist Student Union. Those receiving white Bibles

this year in the service are shown above, left to right: Jackie Dockery, Atlanta, Georgia; Shylva Case, McCall Creek; Margaret West, Waynesboro; Marie Moseley, Mobile, Ala.; Connie Fuqua, Columbus; Judith Johnson, Laurel; Terry Triay, Kenner, La.; Margaret Parkman, Prentiss; Diane Higgins, Bogalusa, La.; Janice Byrd, Mobile, Ala.; Cynthia Stribling, Pascagoula; and Janet Harrison, Slidell, La. Each young woman plans to be married during the summer.



REV. RUSSELL C. HARRIS of Gainesville, Fla., has resigned as pastor of Indian Creek Church, Perote, Ala., to accept Good Hope Church, Purvis, Miss. A 1967 graduate of Baptist Bible Institute, he will succeed Rev. Willard Boman. Mr. Harris has enrolled at William Carey College as a Junior. He has served the Indian Creek church two years. Mrs. Harris was Martha a Hodge of Brookier, Fla. They have two children, Timothy, 9, and Donna, 7.



Rev. Lee Hudson has accepted the pastorate of Immanuel Church, Columbus. Previously he was pastor of this church from September 23, 1956 until January 15, 1961.

He moved back to the state from Lincoln Memorial Church, Huntsville, Alabama where he had been pastor for almost four years.

There were eleven additions at Immanuel in his first two Sundays on the field.

bear witness of Christ and not of itself. Jesus wanted his church to so influence the world that the world would change. Jesus did not want the church to change like its environment.

## The Church - - -

(Continued from Page 7)

darkness. Therefore unless the church moves out into the world it never touches the real need of the world. The church is the individuals who are believers in Christ and witnesses of his power. Therefore when we witness, we help the church in so doing. The church is to



STEVE BROWN was licensed to preach Sunday, June 18, by the Byram church. Steve adds to the long line of boys and men that have been licensed or ordained in the last 22 years of Byram church. Rev. H. J. Bennett is the pastor.



Rev. T. W. Grace Oral Pastor Moves To Texas

First Church of Manuel, Texas has called Rev. T. W. Grace as pastor. Moving from Oral Church, Lamar County, he formerly pastored in Scott County, as well as in Louisiana. He is a May, 1967, graduate of William Carey College.

He is married to the former Tyndahl Sue Hill of Birmingham, Alabama; they have two children.

## Pastor Rogers In Hospital

Rev. H. S. Rogers, pastor of Beacon Street Church, Philadelphia, entered Columbus Air Force Base Hospital, Columbus, on June 17. His illness was described as severe internal bleeding and physical exhaustion. Doctors describe his present condition as satisfactory.

Friends may address mail to him at Columbus Air Force Base Hospital, Columbus, Miss.

## BIG SPRINGS HOMECOMING

Big Springs Church, Lincoln County, will observe Homecoming Day on July 2, beginning at 10 a. m. Lunch will be served at the church. Rev. Gerald Love, former pastor, will be guest speaker in the afternoon.

Rev. Rick Hammarstrom, pastor, invites former pastors, members, friends.

## WMU Adopts Montana Church

Westside Church, Hazlehurst, recently organized a W.M.U. Mrs. Walter Cliburn was elected president. The group has adopted as a mission project the Central Baptist Church in Lewistown, Montana. Each month they send a contribution to help that church carry on the work in that pioneer area.

Rev. James T. Berch is pastor of Westside Church.

## BLUFF SPRINGS CALLS PASTOR

Rev. Freeman Williamson assumed the pastorate of Bluff Springs Church, in Pike Association, on June 7, coming from New Orleans Seminary, where he is entering second year's work on the Th.M. degree.

A native of Mobile, Alabama, he graduated from Mississippi College. His wife is the former Jeannette Hill, from Birmingham, Alabama, who also graduated from Mississippi College. Mrs. Williamson is working on her M.E. degree from the New Orleans Seminary.



The new pastor possibly always finds work, for he is a man of many talents, without some little appreciation—Carpenter.



## Bethel Church Calls Bethune

Rev. John Harold Bethune of Monticello assumed the pastorage of Bethel Church, southwest of Newton, on June 1. The young minister has been pastor of New Hope Church, Monticello, for six years and also taught math in the school there. He has been a minister for 10 years.

Mr. Bethune was born and reared in Newton, being the son of the Rev. H. H. Bethune of Brandon, beloved former pastor at Bethel and other Newton County Baptist churches, and the late Mrs. Bethune. He is married to the former Marilyn McGuffee of Monticello, and they have four children, Eddie 14, Gael 13, John Harold Jr. 11 and Lynn 4.

The family is residing in the Bethel parsonage on Route 2, Newton.

## West Drew Plans Homecoming

An intensive six-week study of preparing names of former members and pastors has been done by the Homecoming Committee of West Drew Church, Drew, for their Homecoming July 9.

The Homecoming will be from 10:00 to 2:00, according to Rev. Milton Thornton, pastor. The Homecoming will include all former pastors and members with Rev. C. C. Gossard presiding at the noon sing.

## Off The Record

A very self-conceited man entered a restaurant, glanced at the menu and then looked at the waitress.

"Nice day, little one," he began.

"Yes, it is," she answered, severely, "and so was yesterday; and my name is Ella, and I know I am a little peach, and I've been here quite awhile, and I like the place, and I don't think I'm too nice to be working here. If I did, I'd quit my job. My wages are satisfactory, and I'm from the country, and my brother is cook here, and he weighs nearly two hundred pounds, and last month he wiped up the floor with a fifty-dollar-a-month traveling-man who tried to make a date with me for a show that was in town at that time. Now, what will you have?"

In his confusion he ordered lemon soup, chicken chops and celery pie.

A woman came into the hospital the other day and was so cross-eyed that the tears ran down her back.

"You couldn't do anything for her, could you?"

"Yes, indeed; we treated her for bacteria."

Youngster: "Five cents' worth of castor oil, please."

Druggist: "The tasteless kind, I presume?"

Youngster: "No sir; it's for father."

## REVIVAL RESULTS

Forest: Dr. Howard Aultman, First, Columbia, evangelist; Tanner Riley, First, Clinton, singer; Rev. Frank W. Gunn, pastor; 11 professions of faith; 10 additions by letter; 35 rededications.

Magnolia Park, Jackson: June 13-18; Rev. Sam Crail, Booker Hill church, Marion County, evangelist; Rev. Jasper Collins, pastor; 10 professions of faith; 17 other decisions; one in Jordan; one in statement.